

宇 宙 い っ ぱ い の

# 坐 禅

Z a z e n

That Fills the Whole Universe:  
How to Sit Zazen



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How to Sit Zazen

大道会事務局

Daidokai  
(The Great Way Society)




道元禪師 觀月像（宝慶寺藏）  
A Portrait of Dogen Zenji, "Watching the Moon"  
(Enshrined in Hokyo-ji)

禪之要術也。

所謂、坐禪、非習禪也。唯是、安樂之法門也。究尽菩提之修証也。公案現成、羅籠未到。若得此意、如龍得水、以虎靠山。當知、正法自現前、昏散先撲落。若從坐起、徐徐動身、安祥而起、不応卒暴。嘗觀、超凡越聖、坐脱立亡、一任此力矣。況復、拈指竿針錘之轉機、拳弘拳棒喝之証契、未是思量分別之所能解也。豈為神通修証之所能知也。可為声色之外威儀、那非知見前軌則者歟。然則、不論上智下愚、莫簡利人鈍者。專一功夫、正是弁道。修証自不染汗、趣向更是平常者也。

凡夫、自界他方、西天東地、等持仏印、一擅宗風。唯務打坐、被礙兀地。雖謂万別千差、祇管參禪弁道。何拋却自家之坐牀、謾去來他国之塵境。若錯一步、当面蹉過。既得人身之機要、莫虛度光陰。保任仏道之要機、誰浪樂石火。加以、形質如草露、運命似電光。倏忽便空、須臾即失。翼其參学高流、久習摸象勿怪真龍。精進直指端的之道、尊貴絶学無為之人。合沓仏仏之菩提、嫡嗣祖祖之三昧。久為恁麼、須是恁麼。宝蔵自開、受用如意。

普勸坐禪儀〔嘉禄三年(日)・宝慶三年(中) (A D 一二二七) 撰述・後に訂正された流布本〕

※〔坐禪（正身端坐）〕は、本文中の  部分を原典としています。



## 道元禪師普勸坐禪儀

觀音導利興聖宝林寺沙門道元撰

原夫、道本円通、争仮修証。宗乘自在、何費功夫。況乎、全体迥出塵埃兮、孰信  
私拭之手段。大都不離当処兮、豈用修行之脚頭者乎。然而、毫釐有差、天地懸隔、  
違順纔起、紛然失心。直饒、誇会豐悟兮、獲瞥地之智通、得道明心兮、拳衝天之志  
氣、雖逍遙於入頭之辺量、幾虧闕於出身之活路。矧彼、祇蘭之為生知兮、端坐六年  
之蹤跡可見。少林之伝心印兮、面壁九歲之声名尚聞。古聖既然、今人盍弁。所以、  
須休尋言逐語之解行、須学回光返照之退步。心身自然脱落、本来面目現前。欲得  
恁麼事、急務恁麼事。

夫參禪者、静室宜焉、飲飡節矣。放捨諸緣、休息万事。不思善惡、莫管是非。停  
心意識之運轉、止念想觀之測量。莫図作仏、豈拘坐臥乎。尋常坐処、厚敷坐物、上  
用蒲団。或結跏趺坐、或半跏趺坐。謂、結跏趺坐<sup>1</sup>、先以右足安左脛上、左足安  
右脛上。半跏趺坐、但以左足压右脛矣。寬繫衣帶、可令齊整。次右手安左足上、  
左掌安右掌上。兩大拇指、面相柱矣。及正身端坐、不得左側右傾、前躬後仰。要令  
耳与肩対、鼻与臍対。舌掛上腭、唇齒相著。目須常開。鼻息微通。身相既調、欠氣<sup>7</sup>  
一息、左右揺振、兀兀<sup>8</sup>坐定、思量箇不思量底。不思量底如何思量。非思量。此乃坐

## Universally Recommended Instructions for Zazen

(A Translation of the Fukuan Zazengi by the Soto Zen Text Project)

The Way is originally perfect and all-pervading. How could it be contingent on practice and realization? The true vehicle is self-sufficient. What need is there special effort? Indeed, the whole body is free from dust. Who could believe in a means to brush it clean? It is never apart from this very place; what is the use of traveling around to practice? And yet, if there is a hairsbreadth deviation, it is like the gap between heaven and earth. If the least like or dislike arises, the mind is lost in confusion. Suppose you are confident in your understanding and rich in enlightenment, gaining the wisdom that knows at a glance, attaining the Way and clarifying the mind, arousing an aspiration to reach for the heavens. You are playing in the entranceway, but you are still are short of the vital path of emancipation.

Consider the Buddha: although he was wise at birth, the traces of his six years of upright sitting can yet be seen. As for Bodhidharma, although he had received the mind-seal, his nine years of facing a wall is celebrated still. If even the ancient sages were like this, how can we today dispense with wholehearted practice?

Therefore, put aside the intellectual practice of investigating words and chasing phrases, and learn to take the backward step that turns the light and shines it inward. Body and mind of themselves will drop away, and your original face will manifest. If you want to realize such, get to work on such right now.

For practicing Zen, a quiet room is suitable. Eat and drink moderately. Put aside all involvements and suspend all affairs. Do not think "good" or "bad." Do not judge true or false. Give up the operations of mind, intellect, and consciousness; stop measuring with thoughts, ideas, and views. Have no designs on becoming a Buddha. How could that be limited to sitting or lying down?

At your sitting place, spread out a thick mat and put a cushion on it. Sit either in the full-lotus or half-lotus position. In the full-lotus position, first place your right foot on your left thigh, then your left foot on your right thigh. In the half-lotus, simply place your left foot on your right thigh. Tie your robes loosely and arrange them neatly. Then place your right hand on your left leg and your left hand on your right palm, thumb-tips lightly touching. Straighten your body and sit upright, leaning neither left nor right, neither forward nor backward. Align your ears with your shoulders and your nose with your navel. Rest the tip of your tongue against the front of the roof of your mouth, with teeth together and lips shut. Always keep your eyes open, and breathe softly through your nose.

Once you have adjusted your posture, take a breath and exhale fully, rock your body right and left, and settle into steady, immovable sitting. Think of not thinking. Not thinking-what kind of thinking is that? Nonthinking. This is the essential art of zazen.



The zazen I speak of is not meditation practice. It is simply the dharma gate of joyful ease, the practice-realization of totally culminated enlightenment. It is the koan realized; traps and snares can never reach it. If you grasp the point, you are like a dragon gaining the water, like a tiger taking to the mountains. For you must know that the true dharma appears of itself, so that from the start dullness and distraction are struck aside.

When you arise from sitting, move slowly and quietly, calmly and deliberately. Do not rise suddenly or abruptly. In surveying the past, we find that transcendence of both mundane and sacred and dying while either sitting or standing have all depended entirely on the power of zazen.

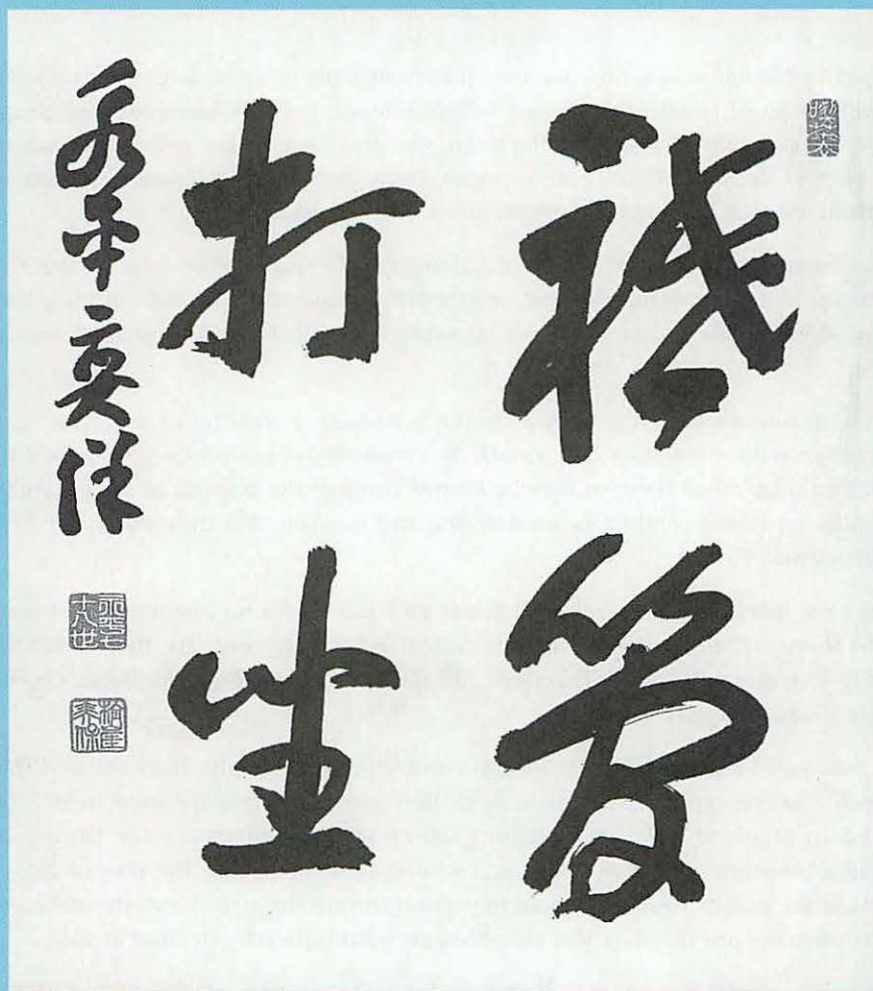
In addition, triggering awakening with a finger, a banner, a needle, or a mallet, and effecting realization with a whisk, a fist, a staff, or a shout-these cannot be understood by discriminative thinking; much less can they be known through the practice of supernatural power. They must represent conduct beyond seeing and hearing. Are they not a standard prior to knowledge and views?

This being the case, intelligence or lack of it is not an issue; make no distinction between the dull and the sharp-witted. If you concentrate your effort single-mindedly, that in itself is wholeheartedly engaging the way. Practice-realization is naturally undefiled. Going forward is, after all, an everyday affair.

In general, in our world and others, in both India and China, all equally hold the buddha-seal. While each lineage expresses its own style, they are all simply devoted to sitting, totally blocked in resolute stability. Although they say that there are ten thousand distinctions and a thousand variations, they just wholeheartedly engage the way in zazen. Why leave behind the seat in your own home to wander in vain through the dusty realms of other lands? If you make one misstep, you stumble past what is directly in front of you.

You have gained the pivotal opportunity of human form. Do not pass your days and nights in vain. You are taking care of the essential activity of the buddha way. Who would take wasteful delight in the spark from a flintstone? Besides, form and substance are like the dew on the grass, the fortunes of life like a dart of lightning-emptied in an instant, vanished in a flash.

Please, honored followers of Zen, long accustomed to groping for the elephant, do not doubt the true dragon. Devote your energies to the way of direct pointing at the real. Revere the one who has gone beyond learning and is free from effort. Accord with the enlightenment of all the buddhas; succeed to the samadhi of all the ancestors. Continue to live in such a way, and you will be such a person. The treasure store will open of itself, and you may enjoy it freely.



大本山永平寺七十八世貫首（宮崎）施崖奕保禪師107歳猊下書  
Calligraphy by Ekiho (Sengai) Miyazaki Zenji (107 years of age), the 78th abbot of Eihei-ji, Head Monastery of the Soto Sect

祇管打坐  
(しかんたざ)

余念を交えずに、ただひたすらに坐禅をすることが、悟りに至る「最上無為の妙術」だと道元禪師は述べておられる。

*Shikan taza*  
(Just Sitting)

Dogen Zenji taught that just doing zazen wholeheartedly, with undivided attention, is “an unsurpassable, unfabricated, and wondrous method” to attain awakening.





大本山永平寺  
Head Monastery Eihei-ji

## 発行にあたって

初心の時にどういう坐禅指導を受けるか、それが坐に親しくなるか否かの鍵（キーポイント）である。初心の坐禅の大切さは常に強調せらるべきであろう。初めのボタンの掛け違いが、坐禅に対する姿勢を一生誤らせる。初心者が「正しい坐禅」に親しむためには分かりやすい手引書が必要である。

しかもそれは国際化の今日、日本語のみならず英語にも翻訳されていることが望ましい。

この書によって坐禅を始め、そして本格的には道場に赴いて指導者に従って指導を受けて頂きたい。

またさらに、この書を読み正しい坐禅を再点検し、宇宙いっぱいの坐禅「只管打坐<sup>しかんたざ</sup>」を深めて頂きたい。

真の安心ある日々の生活を、仏、菩薩と共に楽しんで頂きたい。

以上のような観点から、本書を編集し発行した次第である。

## Preface

For the beginner, getting proper instruction of zazen is crucial. The way one practices zazen at the initial stage should be always emphasized because a mistake at the beginning of practice may lead to a wrong attitude that persists for the whole life. Therefore, there must be an easily comprehensible guidebook for the beginner to become familiar with “correct zazen.” In this age of internationalization, having a guidebook written in English is just as vital as having one in Japanese.

We highly recommend the reader to start practicing zazen. With this book, you should be able to start by yourself. But if you want to pursue full fledged practice, it is best to visit a center where Zen is practiced and receive instruction from an authorized teacher.

Finally, we also hope that you refer to this book again and again. Please use it as a reference guide to check up on your zazen, and deepen your practice of *shikan taza*—zazen which fills up the whole universe.

Please enjoy your life with a truly peaceful mind, being together with the Buddhas and bodhisattvas. We have compiled this book with these ideas in mind.

—by the compilers

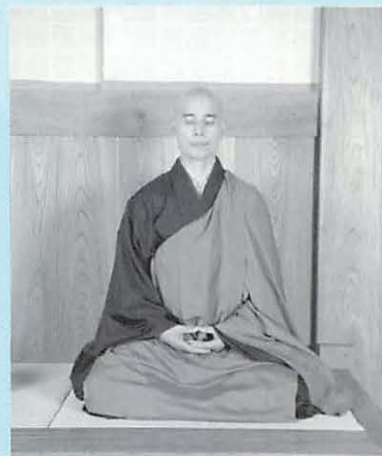




宝慶寺坐禅堂の天井の護法の双龍  
The ceiling of the zazen hall at Hokyo-ji that depicts two dragons

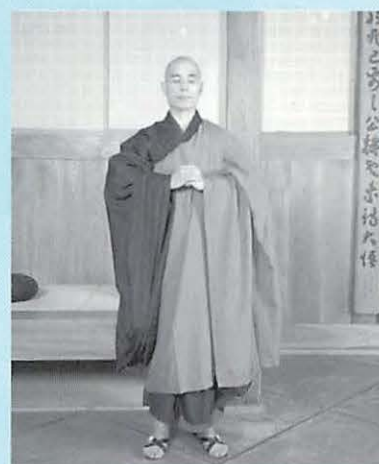
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ずわ ざぜん しょうしんたんざ  
坐る坐禅 (正身端坐)

Zazen  
(*Shoshin Tanza*: Sitting with Proper Zazen Posture)

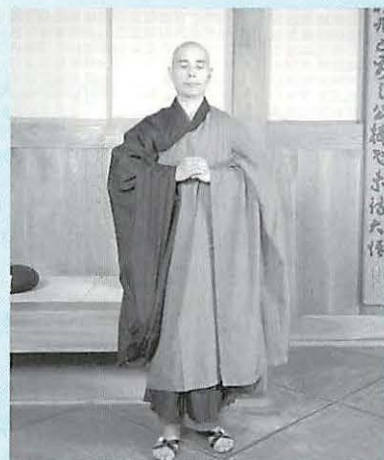


た ざぜん じゅうりゅうしゆい  
立つ坐禅 (住立思惟)

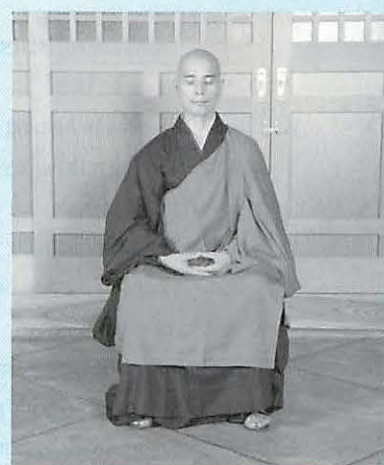
Standing Zazen  
(*juryu-shiyui*)



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ある ざぜん きんひん  
**歩く坐禅 (経行)**  
Walking Zazen  
(*kinhin*)



いすざぜん  
**椅子坐禅**  
Zazen on a Chair  
(*isu-zazen*)

## 本書の特徴と使い方

- ◎ この本では、初心者の人々が現代の日常生活の中で「正しい坐禅」に親しめるよう、坐禅（正身端坐）に加えて、立つ坐禅（住立思惟）、歩く坐禅（経行）、椅子に坐っての坐禅、坐堂以外の室内での坐禅等の仕方を取り上げています。
- ◎ 椅子坐禅の項は、坐禅（正身端坐）や立つ坐禅（住立思惟）、歩く坐禅（経行）の項と重複する部分が多くありますが、使いやすさやわかりやすさを重視して、くり返しを含めた編集としています。
- ◎ 「正しい坐禅」が一目瞭然となるよう、坐禅の姿勢や動作を連続した写真を多用して示しています。また、タイツでの写真で示したり、細かな注意が必要なところはその部分を拡大したりイラストで示しています。  
※ なお、黒のタイツ使用につきましては、ご批判もあろうかと思われませんが、「正しい坐禅の仕方」を分りやすく示すためのものであることをご理解ください。
- ◎ 坐禅を深めるためのアドバイスを、注意や一例として挿入していますので、これらに配慮して取り組んでください。
- ◎ この本に従って坐禅を始めたのちに、さまざまな疑問が生じたときには、指導者の指導を受けてください。

## Characteristics of This Book and Recommendations for Use

- ◎ This book aims at helping beginners practice zazen intimately in the context of contemporary everyday life. It explains ordinary zazen (*shoshin tanza*: sitting with proper posture) as well as standing zen (*juryu shiyu*), walking zen (*kinhin*), zazen on a chair, and zazen in an ordinary room (other than a zen hall).
- ◎ There is a lot of overlap between the sections. This overlap is to make explanations easier to use and understand.
- ◎ Sequential photos of zazen posture and movement are used to clarify “correct zazen”. A black body suit is worn in photos where details of posture and position are demonstrated. Enlarged pictures and illustrations are used for illustrating detail.
- ◎ Some notes and examples are included to deepen zazen. Please keep them in mind during practice.
- ◎ If questions arise after you begin zazen, please get instruction by an appropriate teacher.



## なぜ坐禅をするのか（坐禅の意義）

私達の生活は心の中にある「貪（むさぼり）」「瞋（いかり）」「癡（おろかさ）」の三つの煩惱によって乱れているが、その乱れを調えて清々と生きて行くことが望ましい。

身体を調え（調身）、呼吸を調え（調息）ていれば、いつも心が安らか（調心）であり、正しく物事を判断出来る。

坐禅そのものが真理である。真理を実行するということは具体的には坐ること・立つこと・歩くことであり、つまり 臥することを入れて、あらゆる日常生活の動きが真理の展開である。

釈尊の人格に一步でも近づくように心掛けた生活は、心安らかな、静かな、暖かい慈悲に満ちたものとなり、坐禅を行ずる事によって足元が寂光浄土、唯心浄土、極楽浄土に展開する。道元禅師は「坐禅せば自然によくなるなり」と説かれている。

今、すべての人間の思考を超越した真水（只管打坐＝宇宙いっぱいの坐禅）の教を勧めるゆえんである。

## Why Practice Zazen? (The Significance of Zazen)

Our lives are disturbed by three defilements in the mind: desire, anger, and delusion. We can live wholesomely by regulating these disorders.

By regulating the body and breath, the mind becomes peaceful and capable of exercising correct judgment.

Zazen itself is the truth. Concretely speaking, to act out the truth means to sit, stand, and walk. In other words, all the actions in everyday life are the unfolding of the truth.

When we take even one step toward Buddhahood, our life becomes peaceful, quiet, and filled with warm compassion. By practicing zazen, the ground under our feet becomes a mentally created pure land of tranquil light and ultimate bliss. This is why Dogen Zenji said, "When you practice zazen, your life will naturally improve."

That is the reason why we now recommend the teaching of pure water (*Shikan taza*=zazen that fills up the whole universe) which transcends all human thoughts.

# 準備

Preparation

1. 環境を整えること（静かで清潔なところ）。
  2. 欲望を刺激するものを遠ざける。
  3. 食事の量を加減する（調食）。
  4. 自分にあった坐蒲（高さ、大きさ）を使用する。
  5. 絶対にこの道はまちがいないことを信じて、やる気を出す。
1. The appropriate environment for zazen: a quiet and clean place.
  2. Avoid stimulation.
  3. Eat in moderation.
  4. Choose a *zafu* (sitting cushion) of appropriate size and thickness.
  5. Trust in the path of zazen and sit diligently.

## [坐堂に入る前の心得]

- ・ ゆったりとした服装。
- ・ 肌の露出はさける。
- ・ 時計ははずす。
- ・ 靴下、帽子はとる。
- ・ 匂いに気をつける。
- ・ 洗足する。
- ・ 坐堂には、静かに赴く。

## [Do's and Don'ts before entering the zen hall]

- ・ Wear loose clothing.
- ・ Avoid immodest clothing.
- ・ Remove watches.
- ・ Remove socks and headgear.
- ・ Avoid strong-smelling substances.
- ・ Wash your feet.
- ・ Proceed to the zen hall quietly.

## [坐堂に入った後の心得]

- ・ 戸は静かに開閉する。
- ・ 手は叉手にする。
- ・ 視線は水平から45度下げて。
- ・ 緩歩<sup>かんぽ</sup>にて自分の単に至る。
- ・ 言葉等すべてに於いて音を立てないように。（必要な言葉は無声音にて）

## [Do's and Don'ts in the zen hall]

- ・ Open and close doors quietly.
- ・ Hold your hands in the *shashu* position.
- ・ Cast your eyes downward at a 45-degree angle.
- ・ Walk slowly to your *tan* (sitting place).
- ・ Avoid making noise (when necessary, communicate in whispers)



# せん そく 洗 足 Washing the Feet

インドの釈尊の例にならい、入堂の前には足を洗い、清潔な身体と覚醒した意識で坐禅するように心掛ける。

控室より洗足場に赴き、足を水で洗いふき取る。なお、厳寒時は、体調に合わせて湯を使う、または略するもよし。

Following the example of the Buddha Shakyamuni in India, wash your feet before entering the zen hall. This helps you practice zazen with a clear body and mind.

At the designated area, wash and dry your feet. During the winter, if your condition is not well, you may use hot water or even skip washing.



- ① 合掌し偈文を唱える。  
(足を露し台に乗せる)  
Put your hands in *gassho* and recite the verse for washing the feet.



- ② 柄杓をもって水をかける  
Put your feet on the pedestal and pour water with a dipper.



- ③ 汚れをとる  
Wipe off any dirt.



- ④ 洗足巾 (タオル) で拭く  
Dry the feet with a cloth.  
(*sensoku-kin* towel)



- ⑤ 戻して合掌低頭して偈文を唱える  
Put back the implements and bow with hands in *gassho*.

## げもん 偈文 Verse for Washing Feet

若洗足時 にやくせんそくじ  
*Nyaku sensoku ji*  
When I wash my feet

當願衆生 とうがんしゅじょう  
*Togan shujo*  
May all sentient beings

具神足力 ぐじんそくりき  
*Gu jinsoku riki*  
Attain the power of supernatural movement

諸行無礙 しょぎょうむげ  
*Shogyo muge*  
Without any hindrances in their practice.

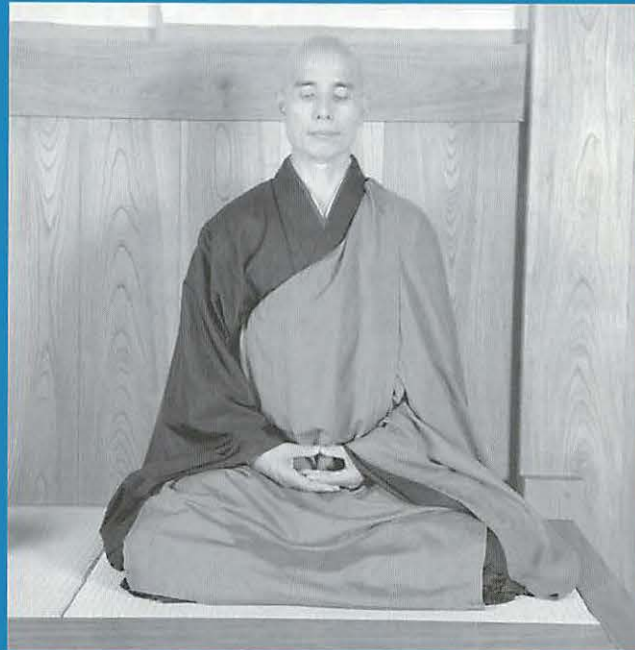


宝慶寺の内堂4板・外堂4板の8板（単）僧堂  
Eight-platform *Sodo* of Hokyō-ji (four platforms for the inner hall and four for the outer hall)



# 坐禅 (しょうしんたんざ)

**Zazen** (*Shoshin tanza*: Sitting with a Proper Posture)



からだ ととの いき ととの し ぜん こころ ととの  
身体を調え、息を調えると、自然に心が調ってくる。  
どこにいても、何時でも心が安らいでいられるコツ。  
真理（真の安心）を実行している姿。

By regulating the body and breath, our mind is naturally regulated. This is the art of keeping the mind at peace-- everywhere and all the time. The Zazen posture is the form of practising the truth.

にゅうぜんじょうじ  
**【入禅定時】**  
 Entering into Zazen

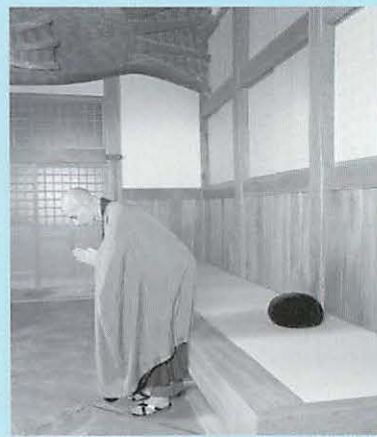
あが  
 ◎ **単に上る法**  
 Ascending the Platform (*tan*)



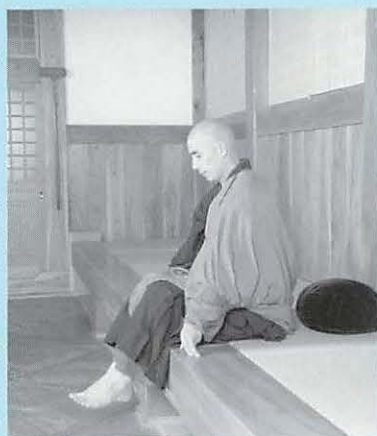
① 単に向かって合掌低頭 (隣位問訊)  
 Face the *tan* and bow in *gassho*.



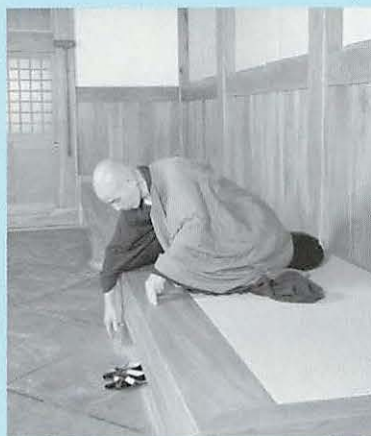
② 坐蒲を180度回し奥に押す  
 Turn your *zafu* around 180 degrees and push it toward the back.



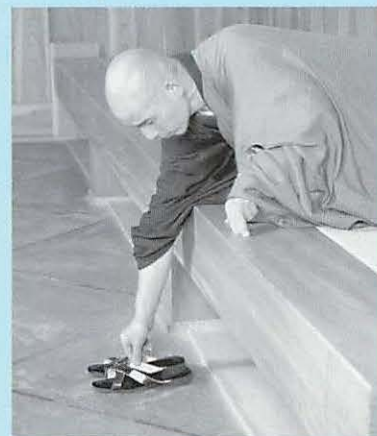
③ 対面に向かって合掌低頭 (対座問訊)  
 Rotate your body to the right, and bow in *gassho* to those sitting across from you.



④ 両手で支えて上る  
 Support your body with two hands and ascend the *tan*.



⑤ 足をひく。横すわりも可  
 Raise your feet so that they do not touch the wooden surface. You could also put your feet beside you.



⑥ スリッパを整える  
 Place your slippers neatly so that their heels rest on the shelf below.

**【坐蒲について】**

- ・身体にあった大きさ・厚さの坐蒲を用いる。
- ・坐る前後には坐蒲を立てて、横に回しながらほぐす。

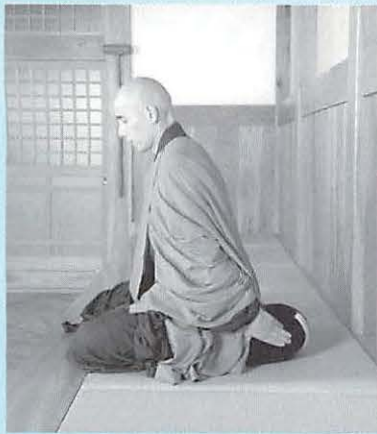
**【Notes on the *zafu*】**

- ・ Use a *zafu* appropriate to your body.
- ・ Before and after sitting, put the *zafu* upright and press on its side while turning it clockwise.

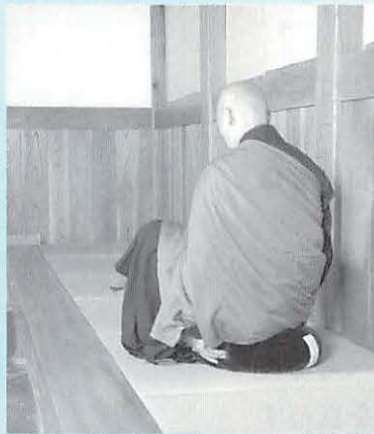


## 衣の坐蒲(蒲半)の法

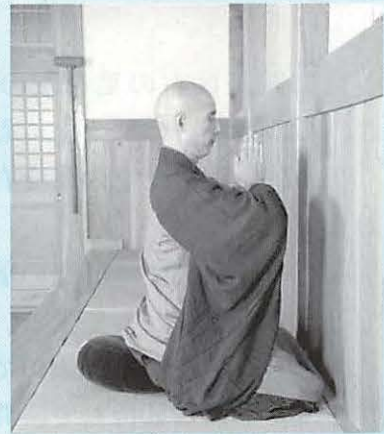
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⑦ 坐蒲を敷く  
Sit on the *zafu*.



⑧ 坐蒲ごと身を転ずる  
Rotate your body and the *zafu* together.



⑨ 面壁し結跏または半跏趺坐す  
Face the wall and sit in full or half lotus position.

### [単に上る法]

- ・ 牀縁<sup>じょうえん</sup>に足や尻がつかぬように留意する。
- ・ 周囲に気を配り静かに上る。
- ・ 坐蒲の名札は正面に向ける。
- ・ 身を転ずるときは、右回り(時計回り)とする。

### [Ascending the *tan*]

- Be careful not to touch the *joen* (wooden mealboard) with your feet or buttocks.
- Pay attention to the surroundings and move quietly.
- The white name label on *zafu* should face outward while sitting.
- When you rotate, do so clockwise.

## 1. 結跏(半跏)趺坐の作法

The Full and Half Lotus Postures

結跏趺坐は右の足を左の腿の上におき、左の足を右の腿の上におく。

半跏趺坐はただ左の足を右の腿の上におく。

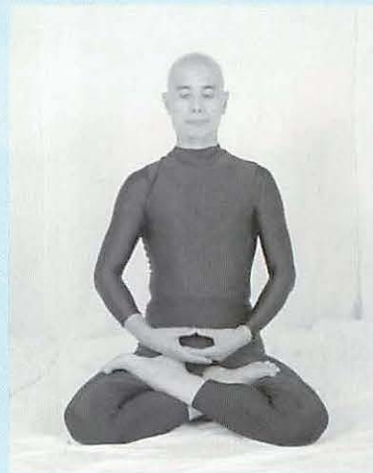
左右の膝と会陰（肛門の前）との三点で等しく重心をとって坐る。

腰を入れ顎をひく。頭のとっぺんで天井を持ち上げる気持ちで、背筋を真っすぐに伸ばす。

Sit balanced so that the three points—right knee, left knee and perineum—are evenly supporting your body weight.

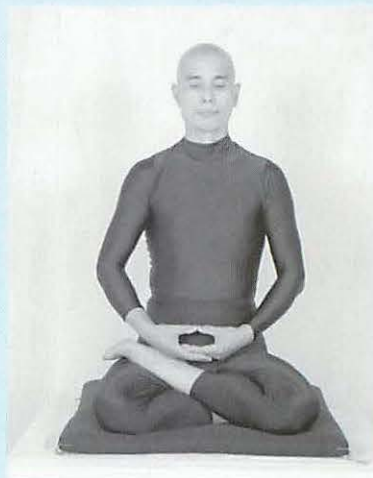
Straighten the lower part of your back, push your buttocks outward and hips forward.

Pull in your chin slightly. Straighten your spine as though you are supporting the ceiling with the top of your head.



結跏趺坐 Full Lotus

Place your right foot on your left thigh, and then your left foot on your right thigh.

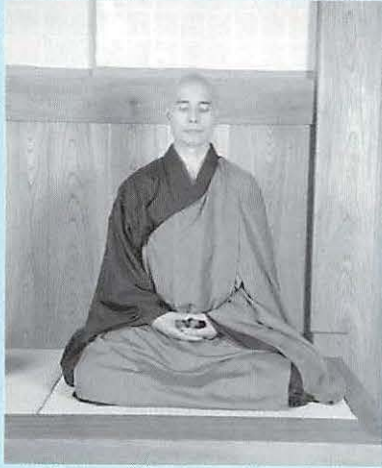


半跏趺坐 Half Lotus

Simply place your left foot on your right thigh.

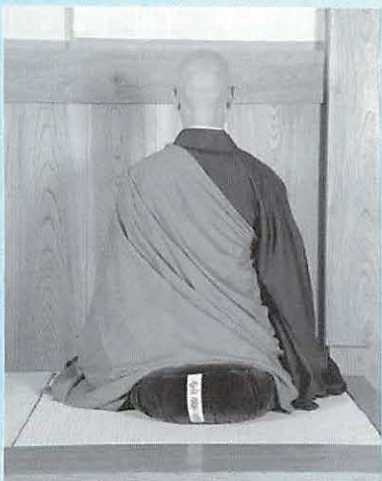
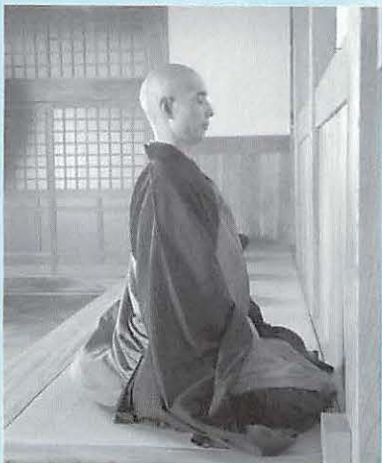


## えたいせいせいほう 2. 衣帯斉整法 Arranging the Robe and *Obi*



裸足になり、ゆったりとした衣を着る。  
(左の写真を参照) しかし、腰ひもは強  
目にしめる方が疲れずに坐禅が出来る。

Sit with bare feet and loose clothes. (see the  
photo on the left) By slightly tightening your  
waist sash (*obi*) you will have less fatigue.

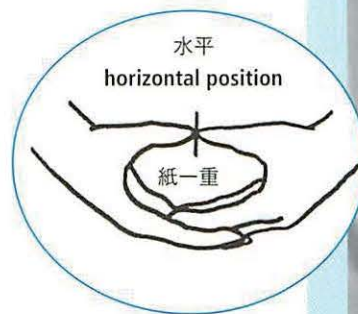




### 3. 法界定印の法 Forming the Cosmic Mudra (*hokkai join*)

結跏趺坐した左足の踵<sup>かかと</sup>の上で、右手を下に左手を上<sup>たなごころ</sup>に組み、両方の親指の先を向かい合わせ、付くか付かないかの紙一重とし、臍<sup>はら</sup>（へそ）に対置して水平に保つ。

指が死んではいけない。心は左の掌<sup>たなごころ</sup>（手のひら）の上におく。「これ仏祖正伝の法なり」（『宝慶記』道元禪師）

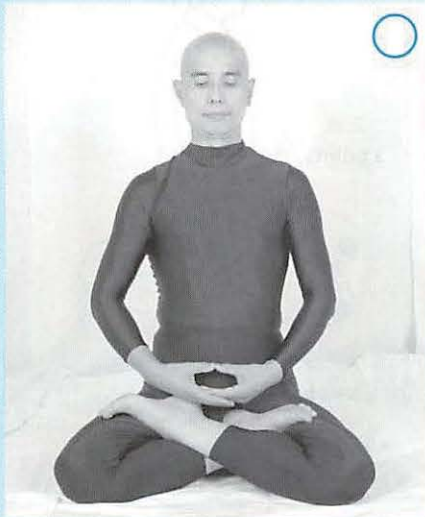


Place your right hand, palm facing up, on your left heel. Place your left hand, palm facing up, on your right palm. The tips of your thumbs should barely touch each other as if holding thin paper between the thumbs. Hold your thumbs horizontally.

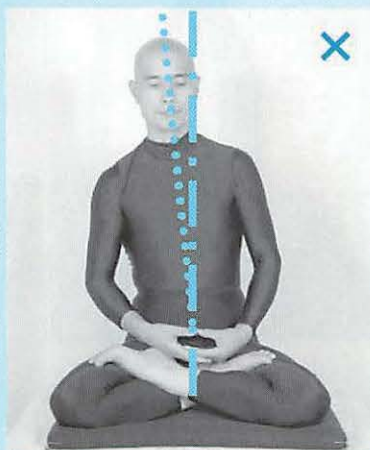
Your fingers should be vibrant. Rest your mind in the palm of your left hand. "This is the way correctly transmitted by the Buddhas and ancestral teachers." (*Hokyo-ki* by Dogen Zenji)



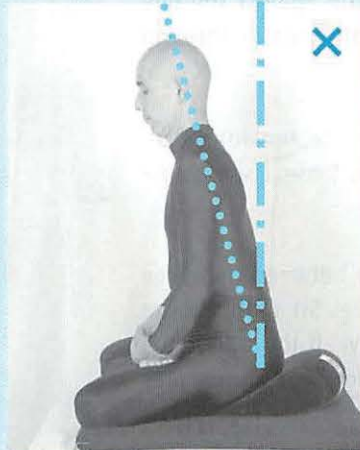
## しょうしん たんざ ほう 4. 正身端坐の法 Sitting with a Proper Posture



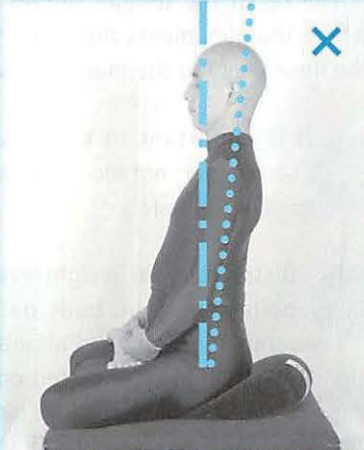
①



②



③



④

「左へそばだち、右にかたむき、前にくぐまり、後へあをぐことなかれ」  
すなわち左右に傾かず、前後にも倒れないこと。

Be careful not to lean to the left or right.  
Do not slump forward or let yourself lean backward.



かならず両耳と両肩、鼻と臍（へそ）はそれぞれ垂直に相對すること。

舌の先は齒の裏の付け根に当て息は鼻より通じること。口は閉じる。

**注意** すべての動作に於いて力を入れ過ぎずゆるめ過ぎず、ほどほどの緊張感が大切である。身体の声聞きながら行ずる。

**注意** 三点で等しく重心をとる。微細に、やさしく、親切に坐る。坐蒲が高すぎて、両膝に力がかかりすぎると膝が痛み、坐蒲が低すぎて腰に力がかかりすぎると肩がこる。

The ears and shoulders should be vertically aligned, and the nose should be aligned with the navel.

The tip of the tongue should nestle against the line where the gum meets the upper teeth. Breathe through the nose keeping the mouth closed.

**Note** It is important to keep moderate tension in all movements: not too tense or too loose. Listen to the voice of the body.

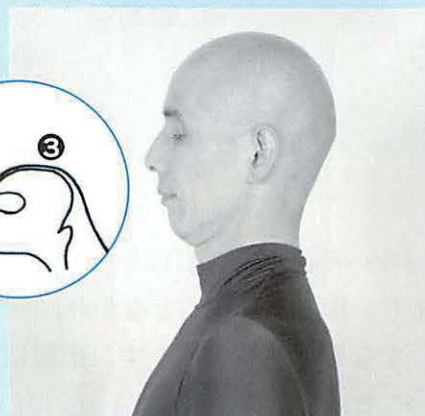
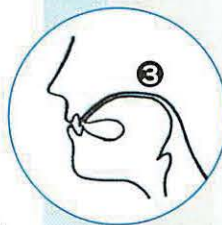
**注意** Distribute your weight evenly between the three points for good body balance. Sit with minute awareness, gently and attentively. If the zafu is too high, too much force is placed on the knees, which may cause pain. If the zafu is too low, too much force is placed on the spine, which may result in stiff shoulders.

① 有髪の方は、髪を天井から引っぱられるような気持ちで  
Imagine being pulled by the hair from the ceiling.

② 腰がS字型になるよう力を入れる  
Strengthen your spine into the shape of a letter "S."

③ 上のあぎとに舌をぴったりとつけ、空気を入れずに  
舌先に力を入れ、前の歯の内側を圧す（英語のL [エル] の発音の要領）  
Leave no air in the mouth, press the tip of tongue against the backside of the front teeth. (Like pronouncing the letter "L" in English.)

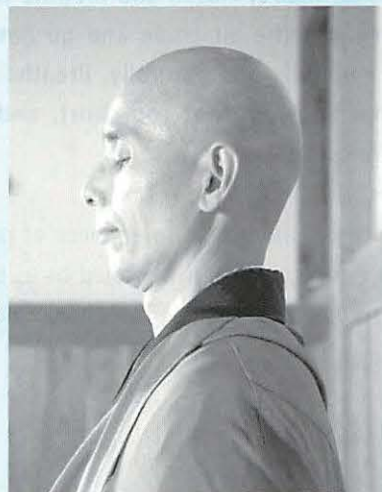
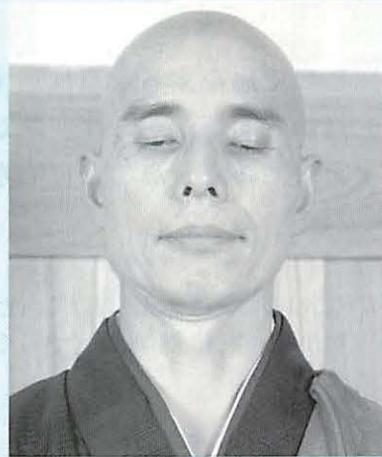
三点  
3 points



## 5. かいもくほう 開目法 Eye Position

視線を約1メートル前に落とす。即ち水平にした視線を45度下げる。目は張らず細めず一点を見つめず、はっきりとしていること。

Cast your line of sight downward at a 45-degree angle. If you are not facing a wall, look down at about one meter in front of you. Do not widen or narrow your focus. Just keep your eyes clear, without staring at a single point





## 6. 鼻息の法 びそく ほう Proper Breathing

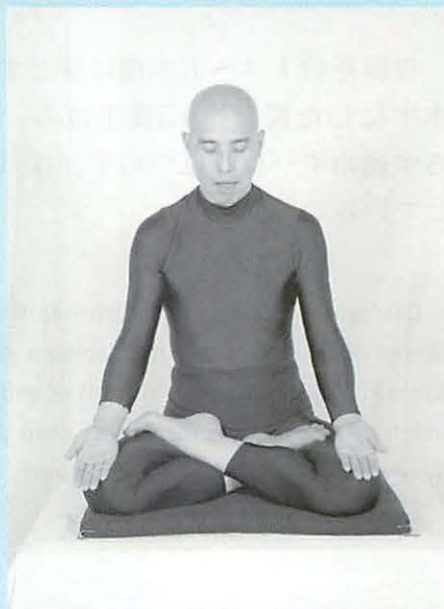
口を閉じ鼻で息をする。息は通ずるにまかせ、長からず短かからず、喘<sup>あえ</sup>がず音を発せず、自然体で一息ごとに心をこめる。

**一例** 鼻の穴に鳥の羽又は半紙を付けて、それがあるべく動かないように静かに、やさしく呼吸するようにする。

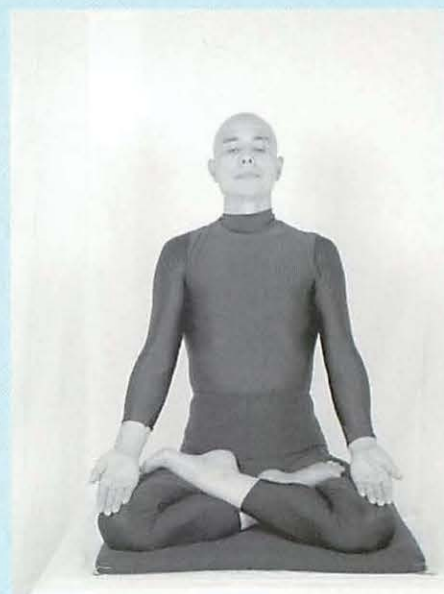
Keep your mouth closed and breathe through your nose. Let the air come and go naturally. Breathe mindfully and naturally. Breaths should be neither too long nor too short, and quiet without gasping,

**Suggestion** Place a feather or a small piece of paper at your nostrils. Your breath should be as quiet as possible, so that the feather or paper hardly moves.

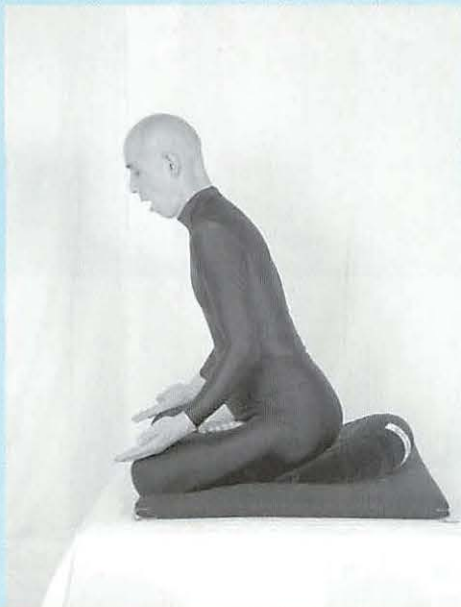
## 7. 欠気一息 (挙体数欠) かんき いっそく こたいすうかん Deep Exhalations and Inhalations (*kanki-issoku*)



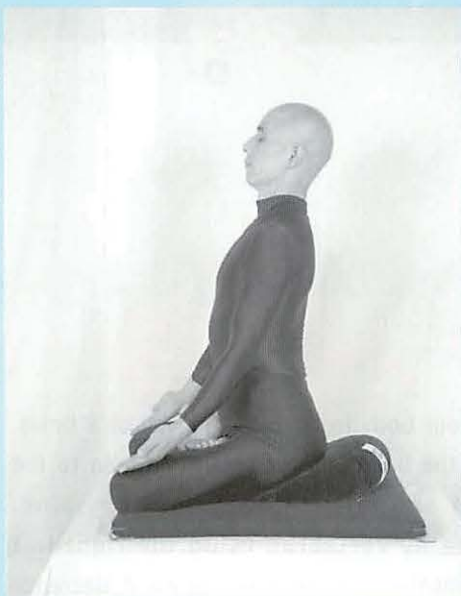
① 口を開き大きく息を吐き出す  
Open your mouth and make a big exhalation.



② 肩で身体を吊り上げ腰に力を入れ、大きく息を吸い込む  
Lift up your body from the shoulders and tense up your spine. Make a big inhalation.



- ③ 力を抜いて身体を前に倒しながら大きく息を吐き出す  
Relax and fold your upper body forward while making a big exhalation



- ④ ②に戻る  
Go back to ②.

口を開き人工あくびの要領で数回（4,5回）深呼吸する。即ち肩で体を吊り上げ、腰に力を入れてからぐったり下げて、腹式で深く呼吸する。坐禅の深呼吸は、吐き出すことが先である。

**注意** 禅定に深く入るために大切な欠気一息と左右揺振は、丁寧に親切に時間をかけて行うことが肝要である。

**一例** 5分～10分間ほど。

Breathe deeply several times (4-5 times) with your mouth open like an intentional yawn. Lift up your shoulders and tense your spine. Then relax your body with deep abdominal breathing. When doing this deep breathing to prepare for zazen, remember that exhalation comes first.

**Note** *Kanki-issoku* and *sayu-yoshin* are very helpful to enter into deep zazen. It is imperative to take time to do it carefully and wholeheartedly.

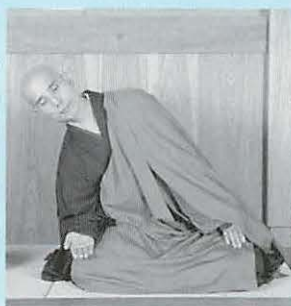
**Suggestion** Try them for 5-10 minutes .



## 8. 左右揺身 さゆうようしん Swaying the Body (*sayu-yoshin*)



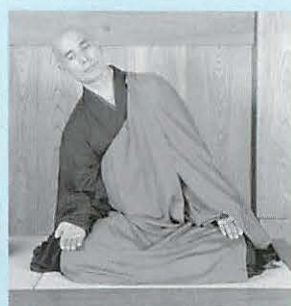
①



②



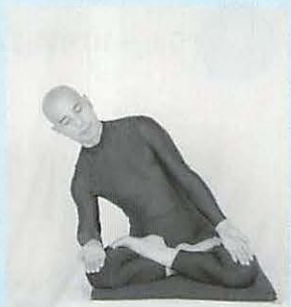
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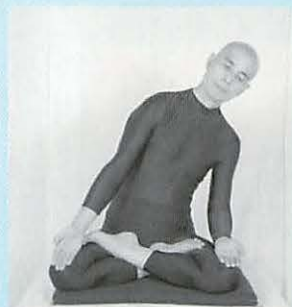
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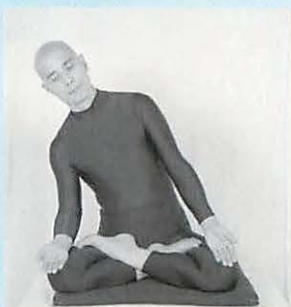
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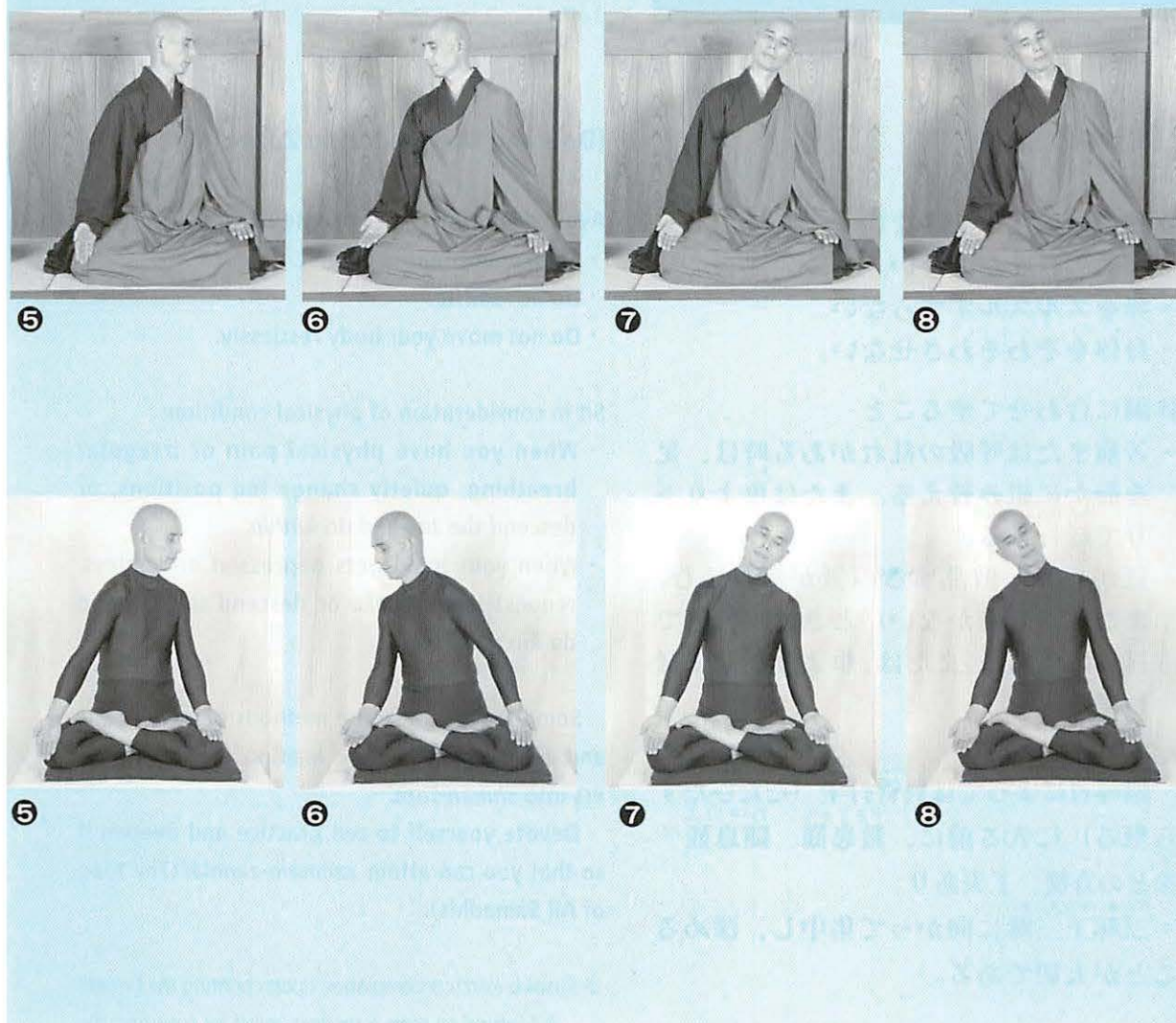
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④

左右揺身は大より小に7～8回、背骨を下から上に刺激するような気持ちで身体を左右に揺らせる。またねじり曲げもして、活発な身体の働きを得る。

Sway your body from right to left 7 or 8 times. Begin at the base of your spine and lean to the far right and left. Proceed up the spine, vertebrae by vertebrae using the right-left swaying motion. As you move upward, decrease the sideward motion. This will stimulate the entire spine. Also try twisting and bending motions to enliven your body.



**注意** ただ漫然と動かすのではなく、背骨を横より針で刺激するようにして、意識をそこに集中しながら行う。

欠気一息、左右揺身を丁寧に行ずると坐が深まって行く。

時間的に余裕があるときは、5～10分間行ずるとよい。

**Note** The movement should be conscious. Imagine stimulating the spine with a needle from the side, and focus your attention on that spot.

Doing *kanki-issoku* and *sayu-yoshin* carefully deepens zen practice.

Time permitting, it is good to do this for 5-10 minutes.



ぜんじょうちゅう  
[禅定中]  
During Zazen

[禅定中の心得]

周囲の人の坐を乱さない

- ・呼吸の音をたてない。
- ・鼻をズルズルすすらない。
- ・身体をそわそわさせない。

体調に合わせて坐ること

- ・苦痛または呼吸の乱れがある時は、足を静かに組み替える。または単より下りて経行する。
- ・気が昏沈・散乱する（気が落ち込む、または落ち着かない）ときは、警策で打ってもらう。または、単より下りて経行する。

指導者によっては只管打坐（ただひたすら坐る）に入る前に、数息観、随息観<sup>(注)</sup>などの方便、工夫あり。

三昧王三昧<sup>ざんまいおうざんまい</sup>に向かって集中し、深めることが大切である。

(注) 数息観…呼吸数をかぞえ、散乱心を停止する法

随息観…意識を呼吸にしたがえ、散乱心を停止する法

[Do's and Don'ts during Zazen]

Avoid disturbing other people's zazen.

- ・ Keep your breathing quiet.
- ・ Do not sniffle.
- ・ Do not move your body restlessly.

Sit in consideration of physical conditions.

- ・ When you have physical pain or irregular breathing, quietly change leg positions, or descend the *tan* and do *kinhin*.
- ・ When your mind gets depressed or restless, request the *kyosaku* or descend the *tan* and do *kinhin*.

Some teachers use the methods of *susoku-kan* and *zuisoku-kan*\* before leading the practitioners into *shikan-taza*.

Devote yourself to zen practice and deepen it so that you can attain *zanmaio-zanmai* (The King of All Samadhis).

※ *Susoku-kan* (contemplation upon counting the breath)

A Method to stop a restless mind by counting the breath

※ *Zuisoku-kan* (contemplation of following the breath)

A Method to stop the restless mind by letting consciousness follow the breath

**解説** 坐蒲を使って腰を入れて坐することにより腹式呼吸となり、自然に下腹に息が充満するようになる。身体が崩れていないか。心が法界定印から離れていないか。意識がハッキリしているか。頭の中が散乱、昏沈<sup>さんらん</sup>していないか。いろいろの考え事にとらわれていないか。あたかも青空に白雲が流れるが如くにすべてを流し、ただひたすら坐すのみ。

経行は、かつては各自の体調に合わせて経行廊下(帯)で行じられたが、現在は合図に合わせ、全員が堂内で共に行ずるようになった。

**Commentary** Sitting on a *zafu* with correct posture allows air to fill the belly which results in correct abdominal breathing. Are you maintaining proper posture? Is your mind drifting away from your mudra? Is your consciousness alert and clear? Are you depressed or restless? Are you caught up with various thoughts? Just let go of everything. Like the blue sky, let the white clouds flow freely, and just keep sitting.

In days past, each practitioner did *kinhin* according to their own physical conditions in the *kinhin* corridor. Nowadays, *kinhin* is usually done together inside a hall, when a bell is rung.





# [ 警 策 ]

The Admonishing Stick (*kyosaku*)

## きょうさく [警策の意義]

坐堂の文殊菩薩に代わって、坐禅中に昏沈・散乱（気分の落ちこみ、または落ち着かない）あるいは居眠り等の緩みが生じた人があれば、励まし警めるために、直堂が警策で右の肩を一度だけ叩く。

自ら合掌して警策を求めてもよい。

## [警策をいただく作法]

- 1 直堂が坐相を見ながら背後を通過す。
- 2 坐相の乱れまたは求めがあれば警策を捧げる。
- 3 軽く肩を押し打つ合図をおくる。
- 4 坐者は合掌する。
- 5 首を左に傾け、右肩を空ける。
- 6 直堂は警策にて打つ。
- 7 警策を捧げ、坐者は首を起こす。
- 8 両者ともに低頭する。
- 9 坐者は合掌を下ろし元に戻る。

## [The Meaning of *Kyosaku*]

On behalf of Manjusri Bodhisattva in the zen hall, one person is assigned the role of *jikido*. The *jikido* carries the *kyosaku* and observes practitioners. When the *jikido* notices that a practitioner is depressed, restless, sleepy, or inattentive, the *jikido* hits the practitioner once on the right shoulder. This alleviates drowsiness and drives confusion from the mind.

You can also request a hit by doing *gassho*.

## [Etiquette for Receiving the *Kyosaku*]

1. The *jikido* walks behind practitioners, carefully checking their postures.
2. When the *jikido* notices that someone's sitting posture is not kept properly, or when requested by a sitter, the *jikido* first lifts up the *kyosaku*.
3. The *kyosaku* is lightly pressed upon the right shoulder.
4. The sitter does *gassho*.
5. The sitter tilts the head to the left to make space on the right shoulder.
6. The sitter is struck.
7. The *jikido* raises the *kyosaku* and the sitter straightens the neck.
8. Both *jikido* and sitter bow their heads.
9. The sitter lowers the hands and continues to sit.

【(きょうふ大徳寺) 初家新出】



① 直堂が坐相を見ながら背後を通過する  
The *jikido* walks behind practitioners, carefully checking their postures.



② 坐相の乱れまたは求めがあれば警策を捧げる  
When the *jikido* notices that someone's sitting posture is not kept properly, or when requested by a sitter, the *jikido* first lifts up the *kyosaku*.



③ 軽く肩を<sup>お</sup>押し打つ合図をおくる  
The *kyosaku* is lightly pressed upon the right shoulder.



④ 坐者は合掌する  
The sitter does *gassho*.



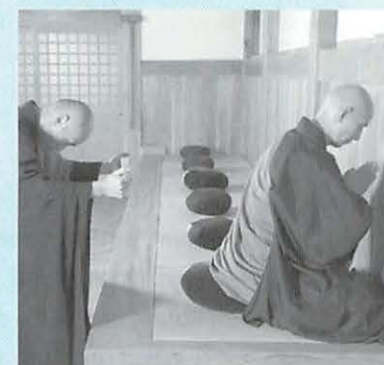
⑤ 首を左に傾け、右肩を空ける  
The sitter tilts the head to the left to make space on the right shoulder.



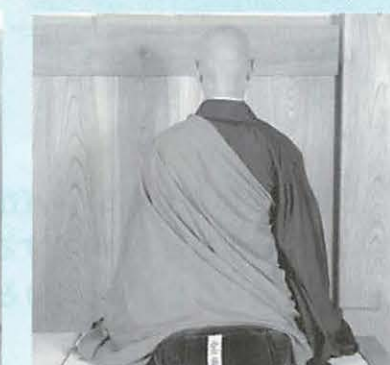
⑥ 直堂は警策にて打つ  
The sitter is struck.



⑦ 警策を捧げ、坐者は首を起こす  
The *jikido* raises the *kyosaku* and the sitter straightens the neck.



⑧ 両者ともに低頭する  
Both *jikido* and sitter bow their heads.

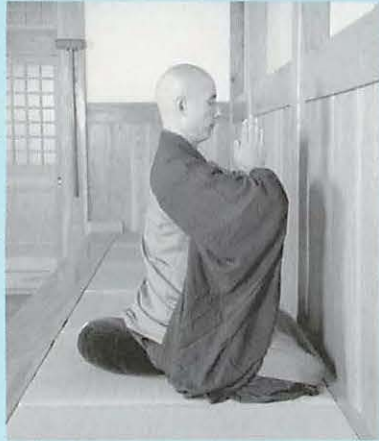


⑨ 坐者は合掌を下ろし元に戻る  
The sitter lowers the hands and continues to sit.

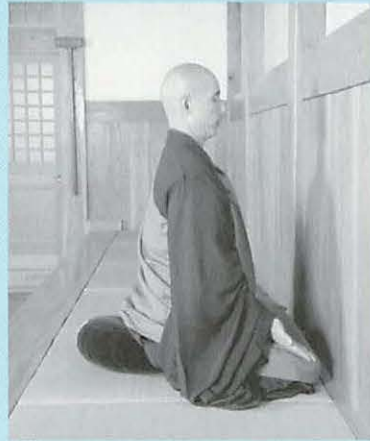


# しゅつぜん じょうじ [出禅定時 (坐禅を終えるとき)]

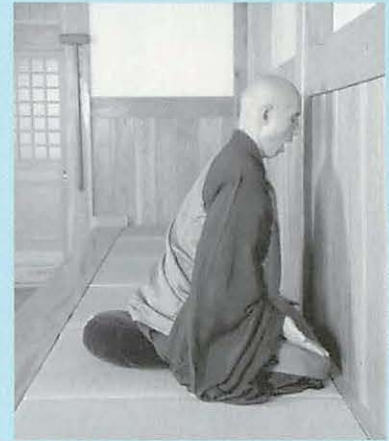
Coming Out of Zazen



① 合掌する  
Do gassho.



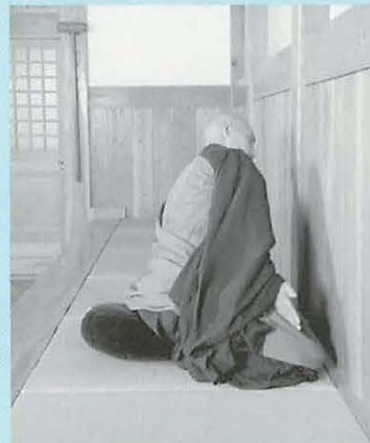
② 両手を返して膝の上に  
Put both hands on the knees, palms  
up.



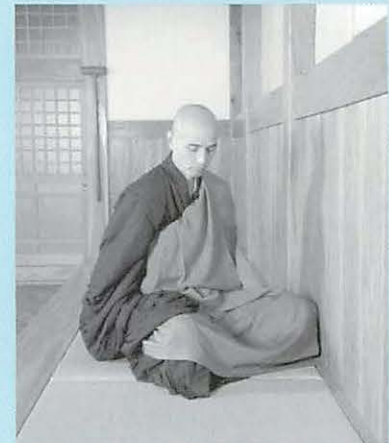
③ 欠気一息する  
*かんき*  
Kanki-issoku.



④ 左右揺身 初めは小さく(30頁参照)  
*Sayu-yoshin* (swaying the upper-body),  
begin with a slight swaying from side  
to side. (See p.30)



⑤ 左右揺身 終りは大きく  
*Sayu-yoshin*, continue with progres-  
sively larger swaying.



⑥ 足をほどき、坐蒲ごと身を転ず  
Unfold the legs and rotate with the  
*zafu*.

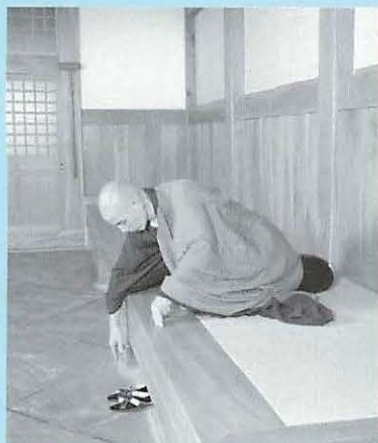
放禅 (坐禅をやめる) の合図があれば、  
ゆっくりと出禅定の動作をする。即ち欠気  
一息・左右揺身し、ゆっくりと足をほどき、  
身を転じて単より下りる。

身を転ずる時は右回り (時計回り) とする。

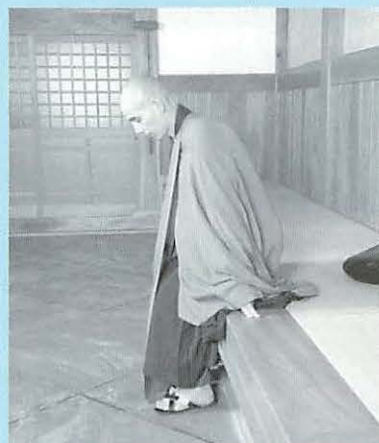
When the bell ending zazen (*hozen*) is struck,  
come out of zazen slowly. Try *kanki-issoku* and  
*sayu-yoshin* and then slowly unfold the legs.  
Rotate and come down from the *tan*.

When rotating, always turn clockwise.

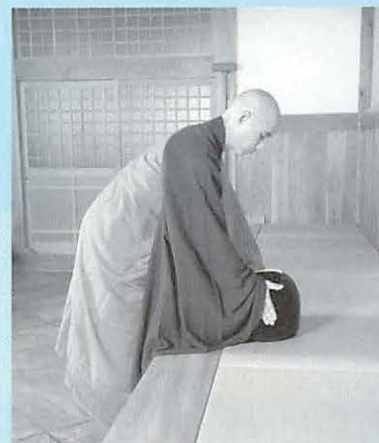
# 坐禅の作法



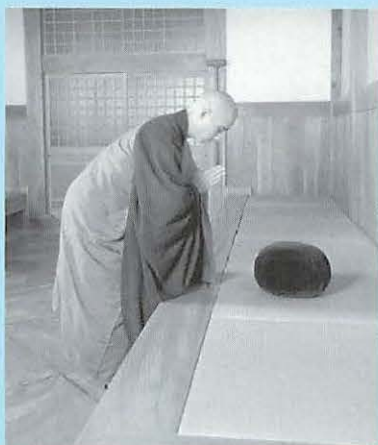
⑦ スリッパを出す  
Pull out the slippers.



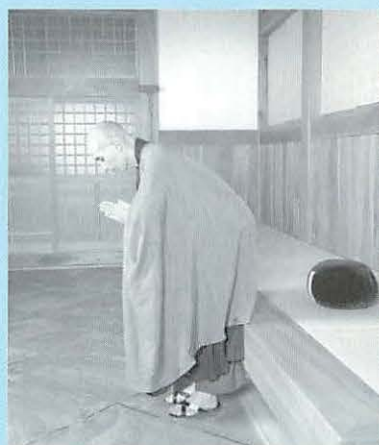
⑧ 下りる  
Descend.



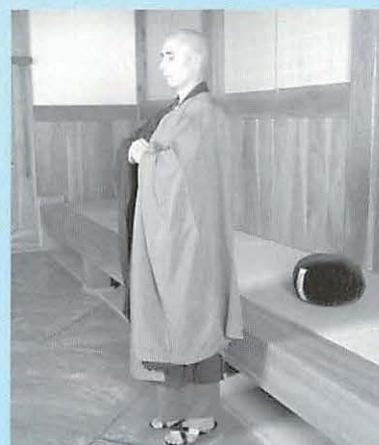
⑨ 坐蒲を整える  
Reshape the zafu.



⑩ 坐蒲の方に合掌低頭する  
〔隣位問訊〕  
Do *gassho* and bow toward the zafu. (*rin'i-monjin*)



⑪ 身を転じて合掌低頭する  
〔対座問訊〕  
Turn around and bow again in *gassho*. (*taiza-monjin*)

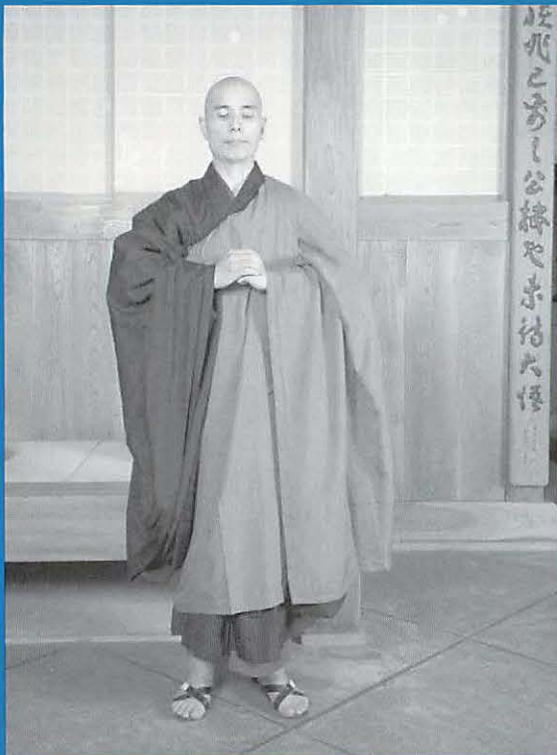


⑫ 住立思惟する〔立つ坐禅〕  
Stand still: standing zazen. (*juryu-shiyui*)



# 立つ坐禅（住立思惟）<sup>じゅうりゅう し ゆい</sup>

Standing Zazen (*juryu shiyui*)



足を乳の間隔にあけて、そろえて立つ。

胸に<sup>しゃしゅ</sup>叉手して立ち、心は足の裏に留めて、呼吸をそこに意識して立つ。

眼線を水平にして45度下げ（ほぼ身の丈ぐらい前に落とし）、全体を見つめる。

Stand still, with your feet chest-width apart.

Hold your hands in *shashu* against your chest and place your awareness on the soles of your feet, as if breathing through them.

Cast your line of sight downward at a 45 degree angle (for reference, use a point on the floor about a body-length in front of you) and keep a wide view.

しゃしゅ  
[叉手]  
Shashu



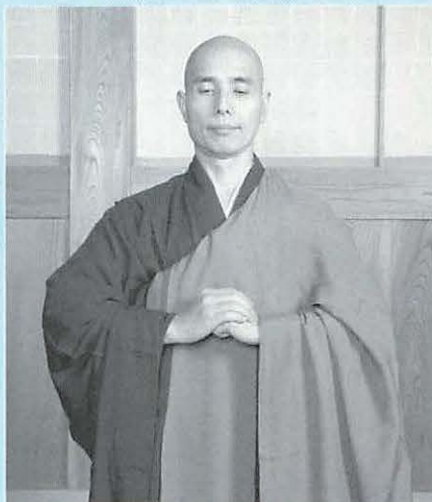
- ① 左の親指を手のひらの中に折り曲げる  
Fold the thumb of your left hand inward.



- ② 左の手のひらを握る  
Make a fist, with the thumb inside.



- ③ 右の手で左の手を覆うようにする  
Cover your left hand with your right hand.



- ④ 両肘に力を入れて水平にする  
Lift up your elbows, so that your forearms are kept horizontally in front of you.



- ⑤ 心もち力を内に入れる  
Lightly press both hands against each other.

注意  
Note

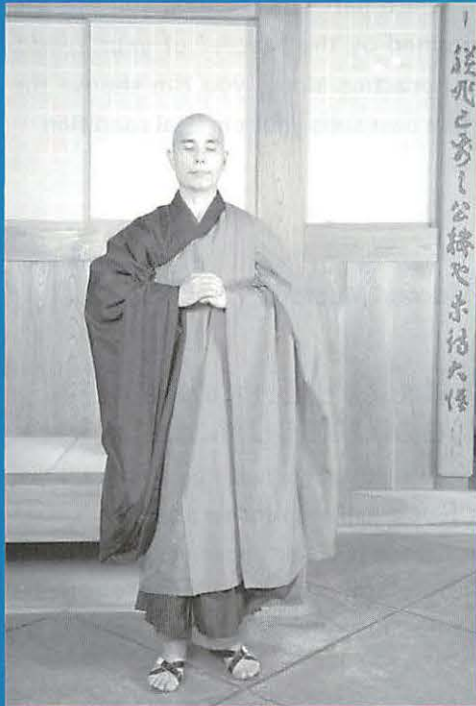
力かげんは背筋がしっかり伸びるように工夫する  
Press your hands together so that your back becomes upright.





# 歩く坐禅 (経行)

Walking Zazen (*kinhin*)



心を足の裏に留めながら<sup>ふ</sup> 踏 (足の甲) の半分  
ずつ歩む。

<sup>かかと</sup>  
踵を上げながら息を吸い、前に出、踵を着  
けながら息を吐く。

姿勢は住立思惟 (立つ坐禅) と同じ。

Being aware of the soles of your feet, walk forward.  
Each step should be about half the length of your  
foot.

While you inhale, lift your heel and move forward.  
While you exhale, put down your heel.

Your posture should be the same as in standing  
zazen, with your back upright.



## 経行の足の運び方四種類 Four Ways to Move Your Feet in *Kinhin*

きんぴん  
経行の足の運び方としては四種類ほどが行われているが、いずれの方法も仏祖方が伝承したものである。いずれを選ぶかは、その坐堂の指導者の指示に従う。また、個人が行ずる時は自己の体調に合わせて工夫されたい。

There are basically four ways to move your feet in walking *zazen*, all of which have been passed down to us by the Buddhas and ancestral teachers. Which particular method you use will be determined by the teacher of your *zendo*. When you practice alone, you can choose the method that best suits your physical condition.

### [例 1 / First Method]

足の甲（<sup>ふ</sup>）を半（<sup>はん</sup>）歩（<sup>ぶ</sup>）ずつ互い違いに動かす。（以下、足の甲を歩に略す）

Alternating between your left and right feet, move half a footlength forward with each step. (Below, "half a footlength" is abbreviated as "a half-step")

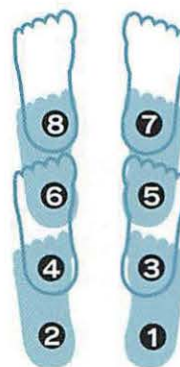


第1図  
fig.1

### [例 2 / Second Method]

右の半歩をまず出し、左の半歩をそろえ、また次に右の半歩を出し順に歩む。

Move your right foot a half-step forward. Bring your left foot a half-step forward until it is even with your right foot. Again, move your right foot a half-step forward, with your left foot always "catching-up" the right foot on the next step. Repeat.



第2図  
fig.2



**注意** 歩は足の甲をいい、足の裏の長さにあたる。経行の移動は、一息に半歩の長さを基本とし、それ以上長大にならないこと。

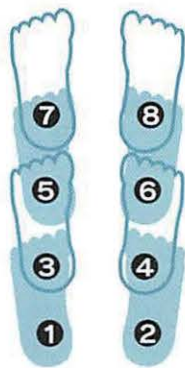
**Note** What we call a “footlength” is exactly the length of the sole of your foot. Movement of your feet in walking zazen shouldn’t be more than a half-step at a time.

### [例3 / Third Method]

左の半歩を先ず出し、右の半歩をそろえ、また左の半歩を出し順に進む。

Move your left foot a half-step forward. Bring your right foot a half-step forward until it is even with your left foot. Again, move your left foot a half-step forward, with your right foot always “catching up” the left foot on the next step. Repeat.

(Note that this is the reverse of the second method.)

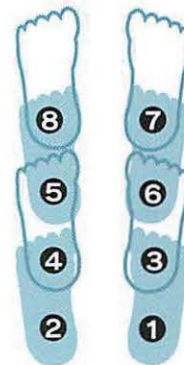


第3図  
fig.3

### [例4 / Fourth Method]

右の半歩を出し③、左の半歩をそろえ④、次に左の半歩を出し⑤、右の半歩をそろえ⑥、次に右の半歩を出し⑦、左の半歩をそろえる⑧。

Move your right foot a half-step forward ③. Bring your left foot a half-step forward until it is even with your right foot ④. Next, move your left foot forward ⑤, and then bring your right foot forward so your feet are again even ⑥. Continue by moving your right foot forward ⑦, and then bringing your left foot forward so your feet are even ⑧. Repeat.



第4図  
fig.4



## 経行の足の配び方四種類

Four Ways to Move Your Feet in *Kinhin*

### [例 1 / First Method]



①



②



②

### [例 2 / Second Method]



①



②



②

### [例 3 / Third Method]



①



②



②

### [例 4 / Fourth Method]



①



②



②



③



④

繰り返し Repeat



③



④

繰り返し Repeat



③



④

繰り返し Repeat



③



④



⑤



⑥

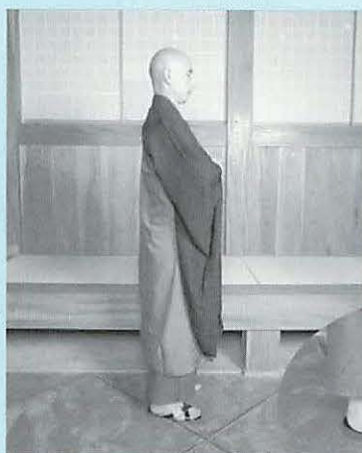
繰り返し Repeat



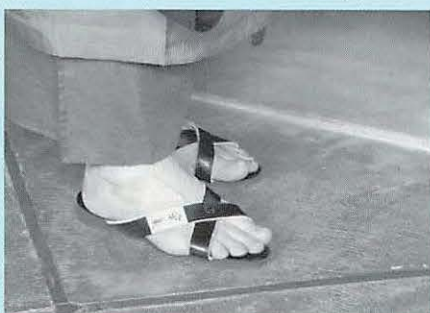
[例 1 / First Method]



- ① 足を揃えて立つ（住立思惟）  
Stand with your feet evenly apart.  
(This is the same as standing zazen.)



- ② 進む方向に向く  
Turn to the direction you will walk.



- ③ 右足を半歩（足の甲の半分）前に移す  
Move your right foot a half-step (half a footlength) forward.



- ④ 左足を半歩前に移す  
Move your left foot a half-step forward.



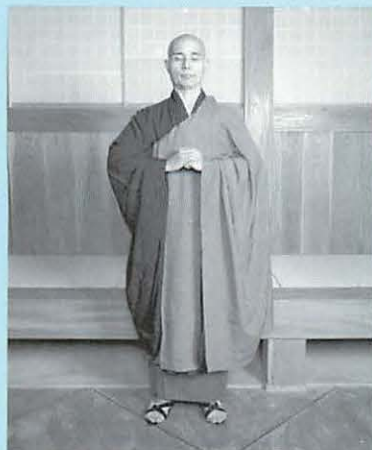
- ⑤ ③に戻る  
Return to ③.

※ 経行が終れば緩歩（普通の歩幅でゆっくり歩く）  
にて自己の位に戻る。

When walking zazen is over, walk slowly back to your place with ordinary length of stride (this is called *kanpo*).



[例4 / Fourth Method]



- ① 足を揃えて立つ（住立思惟）  
Stand with your feet evenly apart.  
(This is the same as standing zazen.)



- ② 進む方向に向く  
Turn to the direction you will walk.



- ③ 右足を半歩（足の甲の半分）  
前に移す  
Move your right foot a half-step  
(half a footlength) forward.



- ④ 左足を出して足を揃える  
Move your left foot a half-step  
forward so it is even with your  
right foot.



- ⑤ 左足を半歩前に移す  
Move your left foot a half-step  
forward.



- ⑥ 右足を出して足を揃える  
Move your right foot a half-step  
forward so it is even with your left  
foot.



- ⑦ ③に戻る  
Return to ③.

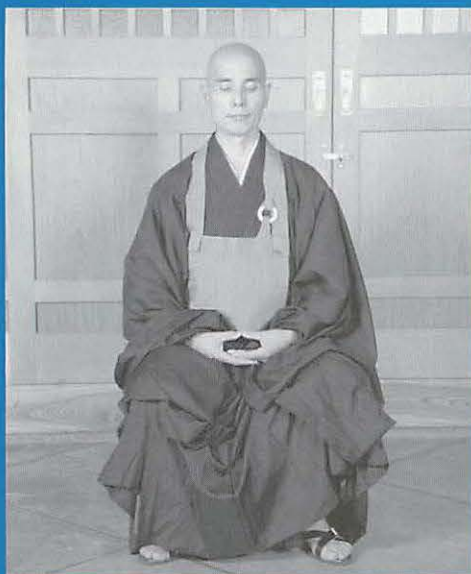
※ 経行が終れば緩歩（普通の歩幅でゆっくり歩く）  
にて自己の位に戻る。

When walking zazen is over, walk slowly back to your place  
with ordinary length of stride (this is called *kanpo*).



# 椅子坐禅

Zazen on a Chair (*isu zazen*)

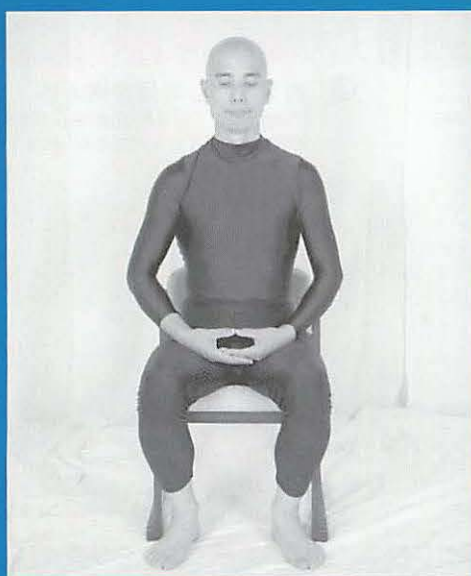


足の具合が悪い時、関節が痛む時、また、椅子生活の中で、心を調えるために椅子での坐禅を行じて下さい。

注意

椅子は身体に合った大きさの、腰が伸びるものが良い。また椅子坐禅から入る人は、あらかじめ本書の「準備」(16・17頁)の項をお読みください。

If it is difficult for you to sit on a zafu due to either leg or joint problems, or due to your lifestyle of sitting on chairs, it is possible to sit zazen on a chair.



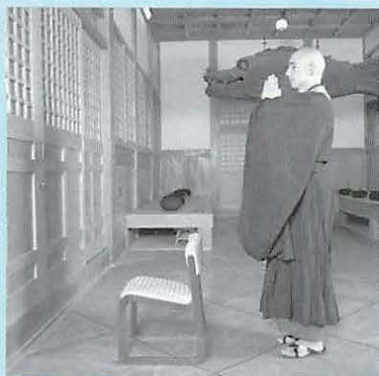
Note

The ideal chair for zazen is one which only supports your lower back. Please read pp16-17 "Preparation" in addition to the following instructions on chair zazen.

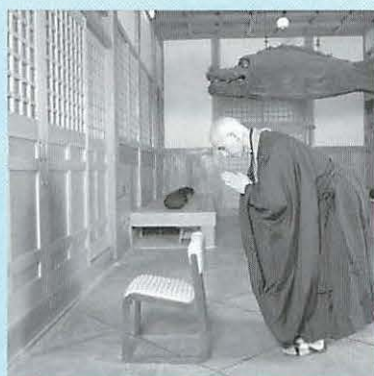
# にゅうぜんじょうじ [入禅定時]

Entering into Zazen

## ◎ 椅子に坐る作法 Sitting on a Chair



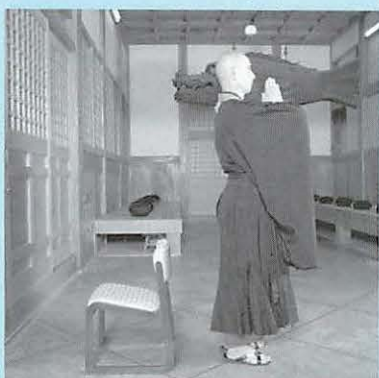
- ① 椅子に向かい合掌  
Facing your chair, put your hands in *gassho*.



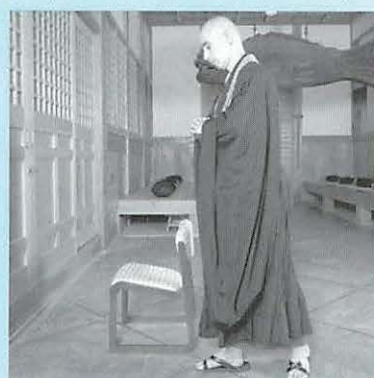
- ② 低頭  
Bow.



- ③ 右回りに身を転じて合掌低頭  
Turning your body 180 degrees to the right, bow in *gassho*.



- ④ 合掌より叉手にする  
From *gassho*, place your hands in *shashu*.



- ⑤ 椅子の前に移る  
Move to the front of your chair.

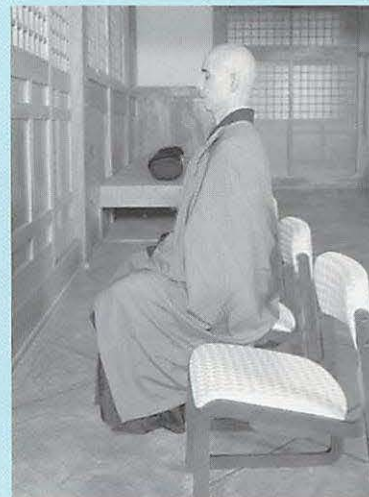
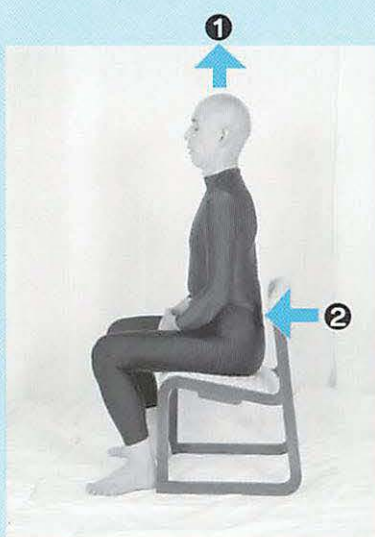
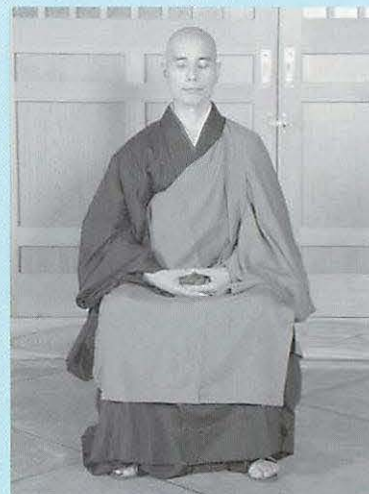
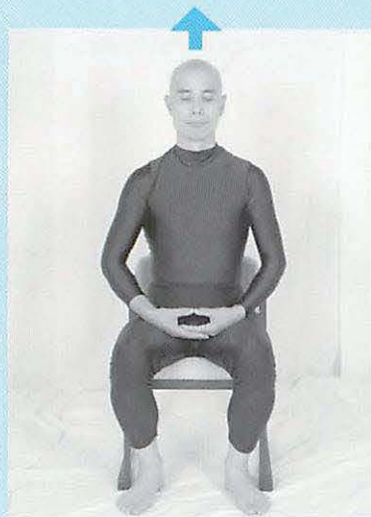


- ⑥ 坐る  
Sit.



# 1. 椅子坐禅の姿勢

Correct Posture



腰を入れ顎<sup>あご</sup>をひく。

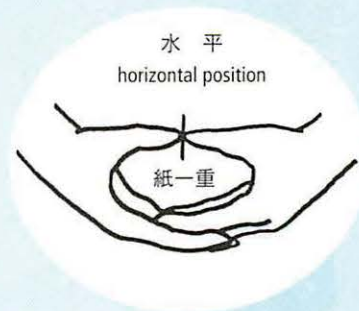
- ① 頭のとっぺんで天井を持ち上げる気持ちで。
- ② 背筋を真っすぐに伸ばす。

Pull in your lower back and chin.

- 1) Imagine that you are pushing up the ceiling with the top of your head.
- 2) Straighten and stretch the muscles of your back.

## 2. 法界定印の法

Forming the Cosmic Mudra (*hokkai join*)



写真のように、両手を腿<sup>もも</sup>の上で組む。

右手を下に左手を上を組み、両方の親指の先を向かい合わせ、付くか付かないかの紙一重とし、臍<sup>はら</sup>（へそ）に対置して水平に保つ。

指が死んではいけない。心は左の<sup>たなこころ</sup>掌（手のひら）の上におく。「これ仏祖正伝の法なり」（『宝慶記』道元禅師）

**注意** すべての動作において、力を入れ過ぎずゆるめ過ぎず、ほどほどの緊張感が大切である。身体<sup>からだ</sup>の声を聞きながら行ずる。

As shown in the pictures, place both your hands together on your thighs.

Put your right hand below and left hand on top, with your thumbs facing each other. The tips of your thumbs should barely touch each other as if holding thin paper between the thumbs.

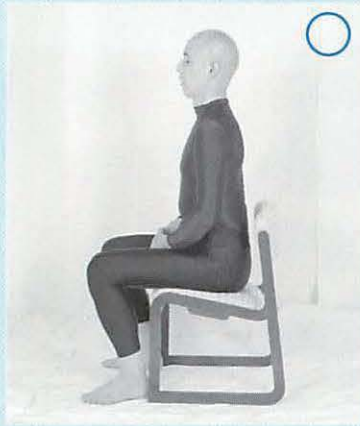
Your fingers should be vibrant. Rest your mind in the palm of your left hand. As Dogen Zenji wrote in the *Hokyoki*, “This is the way that has been correctly transmitted by Buddhas and ancestral teachers.”

**Note** In every action you take, do not be overly tensed or relaxed. A moderate level of tension is important. As you practice, be sure to listen to what your body is telling you.

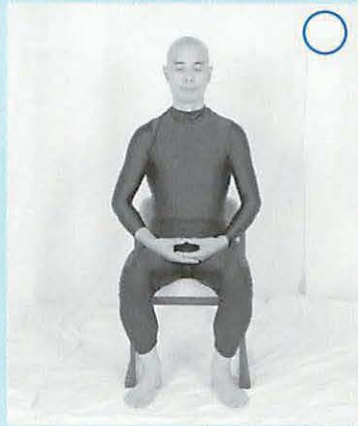


### しょうしん たんざ ほう 3. 正身端坐の法

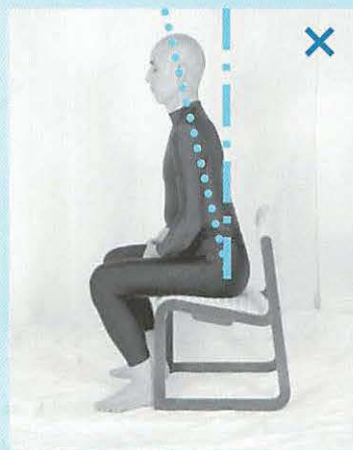
Sitting With a Proper Posture



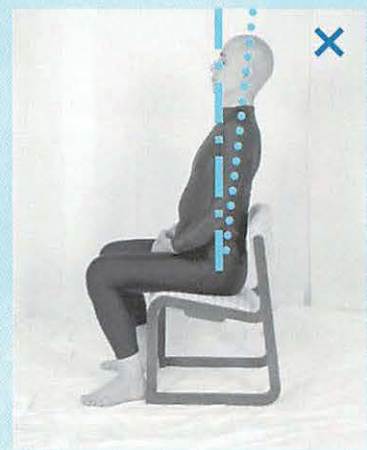
①



②



③



④

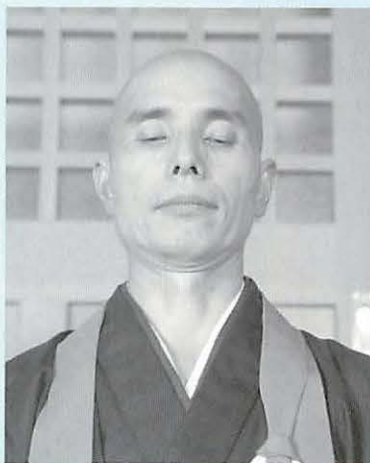
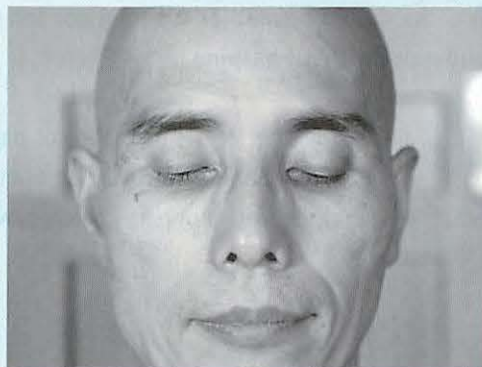
「左へそばだち、右にかたむき、まえにくぐまり、うしろへあをぐことなかれ」  
すなわち左右に傾かず、前後にも倒れないこと。

Be careful not to lean to the left or right. Do not slump forward or let yourself lean backward.

## 4. 開目法 かいもくほう Keeping the Eyes Open

視線を約1メートル前に落とす。即ち水平にした視線を45度下げる。目は張らず細めず一点を見つめず、はっきりとしていること。

Lower your line of vision to a 45 degree angle and look down at about one meter in front of you. Your eyes should not be wide open, nor should you narrow or shut your eyes. Do not stare at a single point, but rather gaze naturally and clearly ahead of you.





## 5. 鼻息の法 Proper Breathing

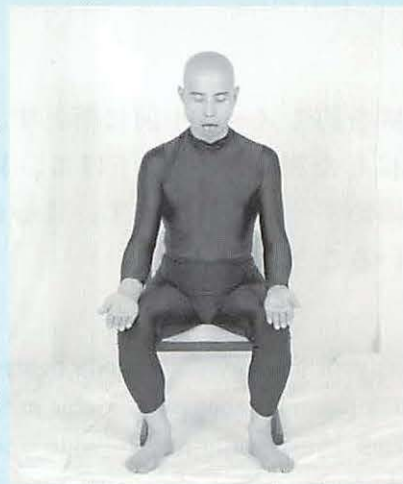
口を閉じ鼻で息をする。息は通ずるにまかせ、長からず短かからず、喘<sup>あえ</sup>がず音を発せず、一息ごとに心をこめる。

**一例** 鼻の穴に鳥の羽または半紙をつけて、それ  
がなるべく動かないように、静かにやさしく呼吸する。

Keep your mouth closed and breathe through your nose. Let the air come and go naturally. Breaths should be neither too long nor too short, and quiet without gasping.

**Suggestion** Place a feather or a small piece of paper at your nostrils. Your breath should be as quiet as possible, so that the feather or paper hardly moves.

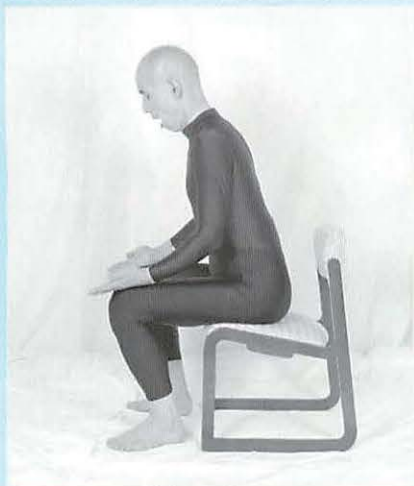
## 6. 欠気一息 (挙体数欠) Deep Exhalations and Inhalations (Kanki-issoku)



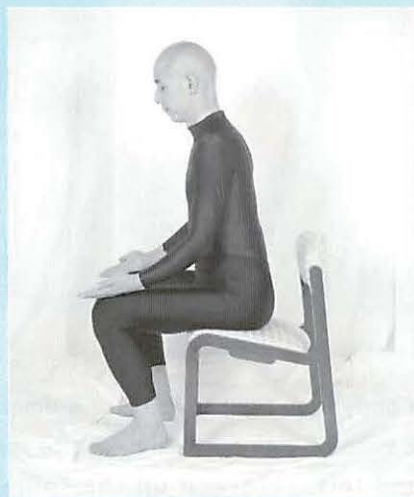
① 口を開き大きく息を吐き出す  
Open your mouth and make a big exhalation.



② 肩で身体を吊り上げ腰に力を入れ、大きく息を吸い込む  
Lift up your body from your shoulders and tense up your lower back. Make a big inhalation.



- ③ 力を抜いて身体を前に倒しながら大きく息を吐き出す  
Release the tension in your shoulders and lower back. As your body falls forward, let out all of your breath.



- ④ ②に戻る  
Go back to step ②

口を開き人工あくびの要領で4～5回深呼吸する。即ち肩で体を吊り上げ、腰に力を入れてからぐったり下げて、腹式で深く呼吸する。坐禅の深呼吸は吐き出す事が先である。

**注意** 禅定に深く入るために大切な欠気一息と左右揺振は、丁寧に親切に時間をかけて行うことが肝要である。

Breathe deeply several times (4-5 times) with your mouth open like an intentional yawn. Lift up your shoulders and tense your spine. Then relax your body with deep abdominal breathing. When doing this deep breathing to prepare for zazen, remember that exhalation comes first.

**Note** *Kanki-issoku* and *sayu-yoshin* are very helpful to enter into deep zazen. It is imperative to take time to do it carefully and wholeheartedly.



## 7. 左右揺身 さゆうようしん Swaying the Body (*sayu yoshin*)



①



②



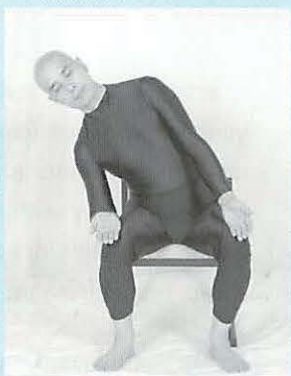
③



④



①



②



③



④

左右揺身は大より小に7, 8回、背骨を下から上に刺激するような気持ちで身体を左右に揺らせる。またねじり曲げもして、活発な身体の働きを得る。

Sway your body from right to left 7 or 8 times. Begin at the base of your spine and lean to the far right and left. Proceed up the spine, vertebrae by vertebrae using the right-left swaying motion. As you move upward, decrease the sideward motion. This will stimulate the entire spine. Also try twisting and bending motions to enliven your body.

## 「中坐盤」



⑤



⑥



⑦



⑧



⑤



⑥



⑦



⑧

**注意** ただ漫然と動かすのではなく、背骨を横より針で刺激するようにして、意識をそこに集中しながら行う。

欠気一息、左右揺身を丁寧に行ずると坐が深まって行く。

時間的に余裕があるときは、5～10分間行ずるとよい。

**Note** The movement should not be inattentive. Imagine stimulating the spine with a needle from the side, and focus your consciousness on the spot.

Doing *kannki-issoku* and *sayu-yoshin* carefully deepens zen practice.

Time permitting, it's good to do this for 5-10 minutes.



ぜんじょうちゅう  
[禅定中]  
During Zazen

[禅定中の心得]

周囲の人の坐を乱さない

- ・呼吸の音をたてない。
- ・鼻をズルズルすすらない。
- ・身体をそわそわさせない。

体調に合わせて坐ること

- ・苦痛または呼吸の乱れがある時は、身体を静かに動かす、または椅子より立って経行する。
- ・気が昏沈・散乱する（気が落ち込む、または落ち着かない）ときは、警策で打ってもらう。または、椅子より立って経行する。

指導者によっては只管打坐（ただひたすら坐る）に入る前に、数息観<sup>すそくかん</sup>、随息観<sup>ずいそくかん</sup>（注）などの方便、工夫あり。

三昧王三昧に向かって集中し、深めることが大切である。

（注）数息観…呼吸数をかぞえ、散乱心を停止する法  
随息観…意識を呼吸にしたがえて、散乱心を停止する法

**解説** 腰をのばした椅子坐禅をすることにより、下腹に息が充満するようになる。身体が崩れていないか。心が法界定印から離れていないか。意識がハッキリしているか。頭の中が散乱<sup>さんらん</sup>、昏沈<sup>こんちん</sup>していないか。いろいろの考え事にとらわれていないか。あたかも青空に白雲が流れるが如くにすべてを流し、ただひたすら、坐すのみ。  
経行は、かつては各自の体調に合わせて経行廊下（帯）で行じられたが、現在は合図に合わせ、全員が堂内で共に行ずるようになった。

[Do's and Don'ts during Zazen]

Avoid disturbing other people's zazen.

- Keep your breathing quiet.
- Do not sniffle.
- Do not move your body restlessly.

Sit in consideration of physical conditions.

- When you have physical pain or irregular breathing, quietly move your body or stand up and do walking zazen (*kinhin*).
- When your mind gets depressed or restless, request the *kyosaku* or descend the *tan* and do *kinhin*.

Some teachers use the methods of *susoku-kan* and *zuisoku-kan*<sup>\*</sup> before leading the practitioners into *shikan-taza*.

Devote yourself to zen practice and deepen it so that you can attain *zanmaio-zanmai* (The King of All Samadhis).

※ *Susoku-kan* (contemplation upon counting the breath)

A Method to stop a restless mind by counting the breath

※ *Zuisoku-kan* (contemplation of following the breath)

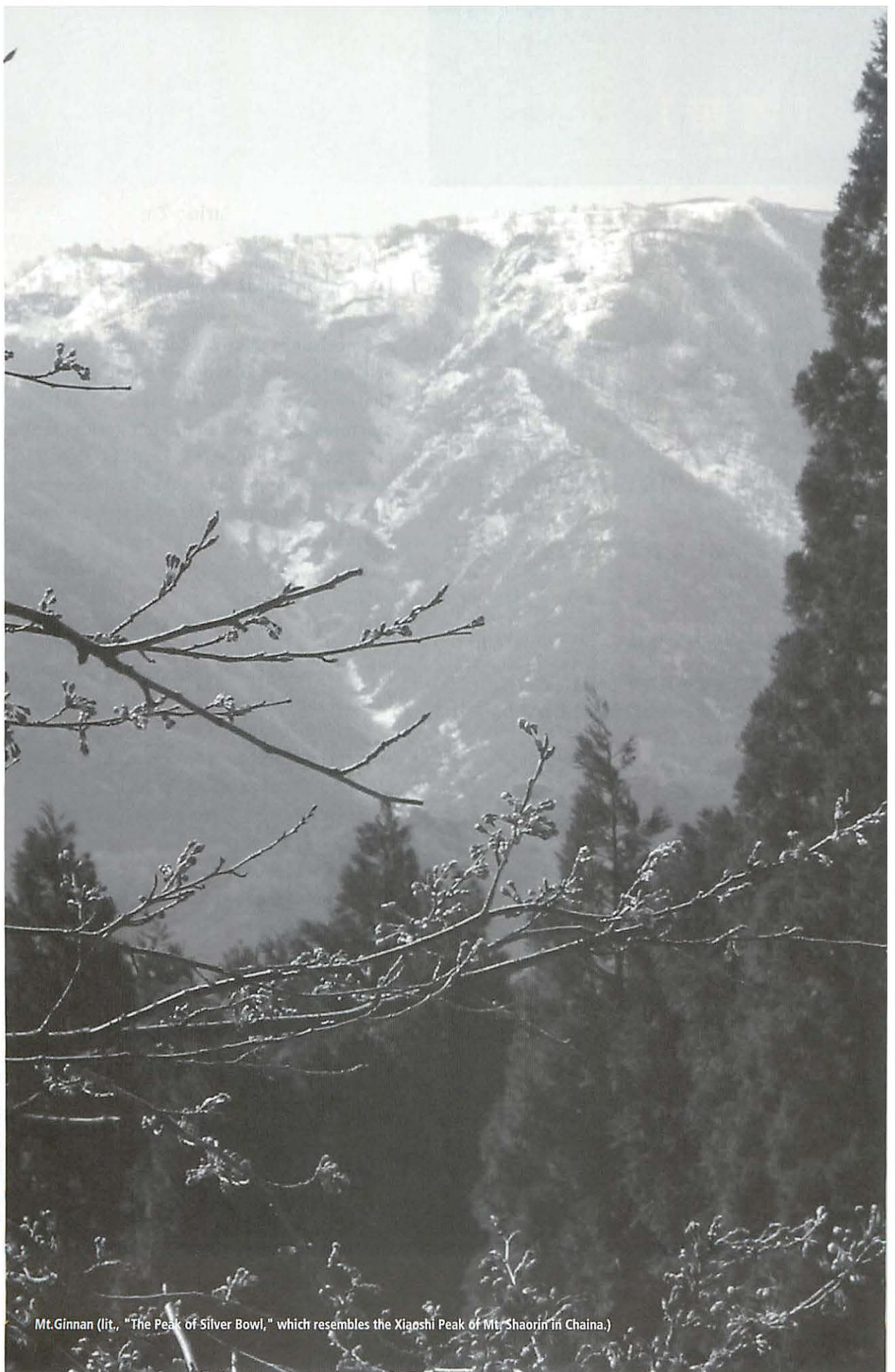
A Method to stop the restless mind by letting consciousness follow the breath

Commentary

Sitting on a chair with correct posture allows air to fill the belly which results in correct abdominal breathing. Are you maintaining proper posture? Is your mind drifting away from your mudra? Is your consciousness alert and clear? Are you depressed or restless? Are you caught up with various thoughts? Just let go of everything. Like the blue sky, let the white clouds flow freely, and just keep sitting.

In days past, each practitioner did *kinhin* according to their own physical conditions in the *kinhin* corridor. Nowadays, *kinhin* is usually done together inside a hall, when a bell is rung.

銀盆峰（中国の少林山小室峰と酷似）



Mt. Ginnan (lit., "The Peak of Silver Bowl," which resembles the Xiaoshi Peak of Mt. Shaolin in China.)



# 【警策】

The Admonishing Stick (*kyosaku*)

## 【警策の意義】

坐堂の文殊菩薩に代わって、坐禅中に昏沈・散乱（気分の落ちこみ、または落ち着かない）あるいは居眠り等の緩みが生じた人があれば、励まし警しめるために、直堂が警策で右の肩を一度だけ叩く。

自ら合掌して警策を求むるも可なり。

## 【警策をいただく作法】

- 1 直堂が坐相を見ながら背後を通過す。
- 2 坐相の乱れ、または合掌による求めがあれば、警策を捧げる。
- 3 軽く肩を押し打つ合図をおくる。
- 4 坐者は合掌する。
- 5 首を左に傾け、右肩を空ける。
- 6 直堂は警策にて打つ。
- 7 警策を捧げ、坐者は首を起こす。
- 8 両者ともに低頭する。
- 9 坐者は合掌を下ろし元に戻る。

## 【The Meaning of *Kyosaku*】

On behalf of Manjusri Bodhisattva in the zen hall, one person is assigned the role of *jikido*. The *jikido* carries the *kyosaku* and observes practitioners. When the *jikido* notices that a practitioner is depressed, restless, sleepy, or inattentive, the *jikido* hits the practitioner once on the right shoulder. This alleviates drowsiness and drives confusion from the mind.

You can also request a hit by doing *gassho*.

## 【Etiquette for Receiving the *Kyosaku*】

- 1 The *jikido* walks behind practitioners, carefully checking their postures
- 2 When the *jikido* notices that someone's sitting posture is not kept properly, or when requested by a sitter, the *jikido* first lifts up the *kyosaku*.
- 3 The *kyosaku* is lightly pressed upon the right shoulder.
- 4 The sitter does *gassho*.
- 5 The sitter tilts the head to the left to make space on the right shoulder.
- 6 The sitter is struck.
- 7 The *jikido* raises the *kyosaku* and the sitter straightens the neck.
- 8 Both *jikido* and sitter bow their heads.
- 9 The sitter lowers the hands and continues to sit.

椅子坐禅も同じ要領で警策を受ける。

The manner of receiving the *kyosaku* is the same whether you are sitting on a *tan* or on a chair.



- ① 直堂が坐相を見ながら背後を通過す  
The *jikido* walks behind practitioners, carefully checking their postures.



- ② 坐相の乱れ、または合掌による求めがあれば警策を捧げる  
When the *jikido* notices that someone's sitting posture is not kept properly, or when requested by a sitter, the *jikido* first lifts up the *kyosaku*.



- ③ 軽く肩を<sup>お</sup>押し打つ合図をおくる  
The *kyosaku* is lightly pressed upon the right shoulder.



- ④ 坐者は合掌し首を左に傾ける  
The sitter does *gassho*.



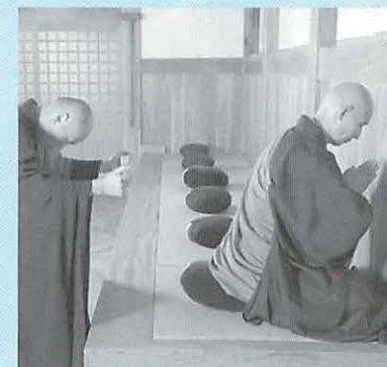
- ⑤ 首を左に傾け右肩を空ける  
The sitter tilts the head to the left to make space on the right shoulder.



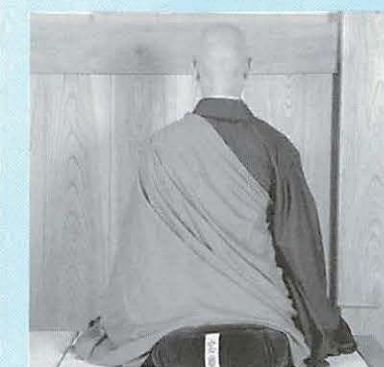
- ⑥ 直堂は警策にて打つ  
The sitter is struck.



- ⑦ 警策を捧げ、坐者は首を起こす  
The *jikido* raises the *kyosaku* and the sitter straightens the neck.



- ⑧ 両者ともに低頭する  
Both *jikido* and and sitter bow their heads.



- ⑨ 坐者は合掌を下ろし元に戻る  
The sitter lowers the hands and continues to sit.



# しゅつぜんじょうじ [出禅定時]

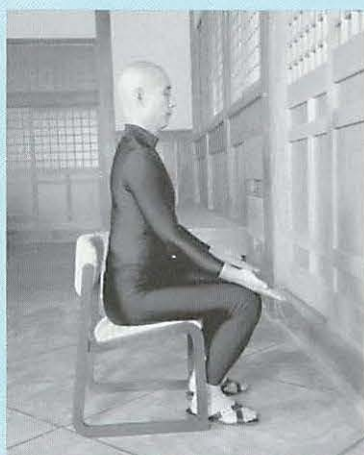
Coming out of Zazen

放禅（坐禅をやめる）の合図があれば  
ゆっくりと出禅定の動作をする。

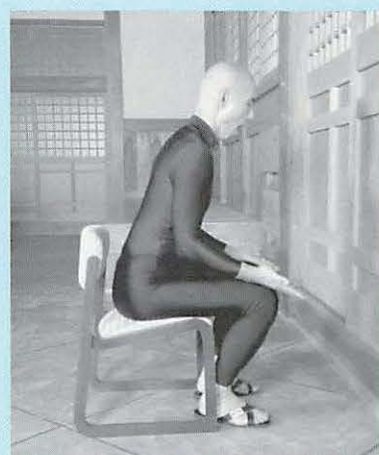
When the bell ending zazen (*hozen*) is struck,  
come out of zazen slowly.



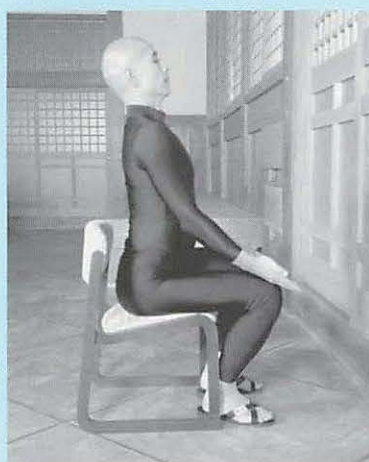
① 合掌する  
Do *gassho*.



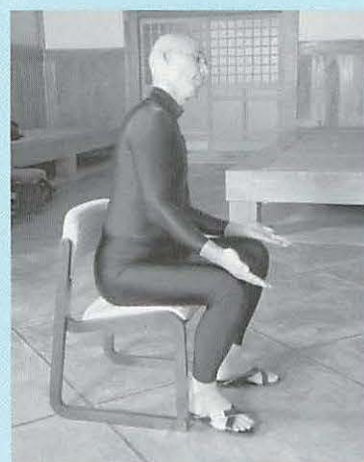
② 手を返して膝の上に  
Put both hands on the knees,  
palms up.



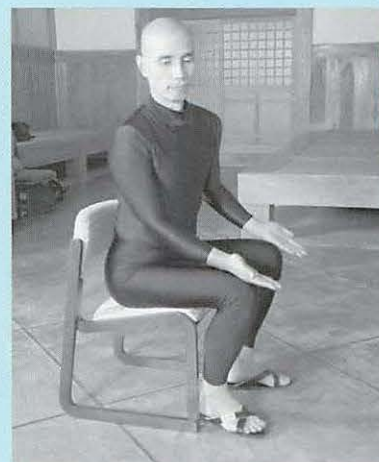
③ 欠気一息（4～5回）。  
まず吐く  
*Kanki-issoku* (four to five times).  
Exhale first.



④ 欠気一息（4～5回）。次に吸う  
*Kanki-issoku* (four to five times).  
Inhale next.



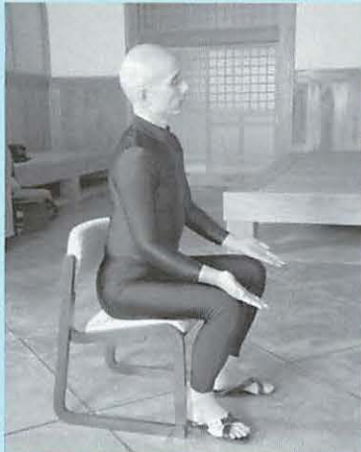
⑤ 左右揺身（7～8回）、背骨の  
上より下へ、小より大に  
*Sayu-yoshin* (seven to eight times).  
Start from the top of the spine and  
work your way down to the base.  
Start with small motions.



⑥ 左右揺身（7～8回）、背骨の  
上より下へ、小より大に、ま  
たねじり曲げて  
*Sayu-yoshin*. Make bigger move-  
ments. Also twist your torso.



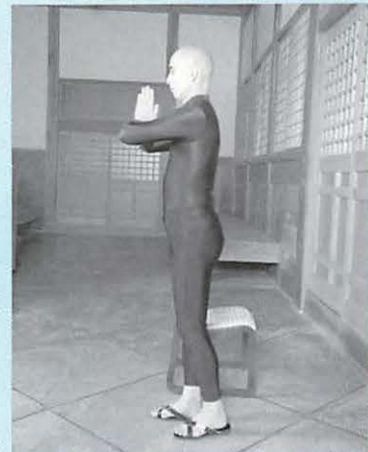
## 【（前立型）野坐へ立】



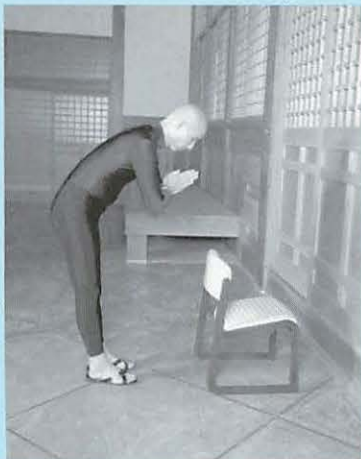
⑦ 左右揺身（7～8回）、背骨の上より下へ、小より大に、またねじり曲げて  
*Sayu-yoshin*. Make bigger movements. Also twist your torso.



⑧ 立って合掌低頭  
Stand, and bow in *gassho*.



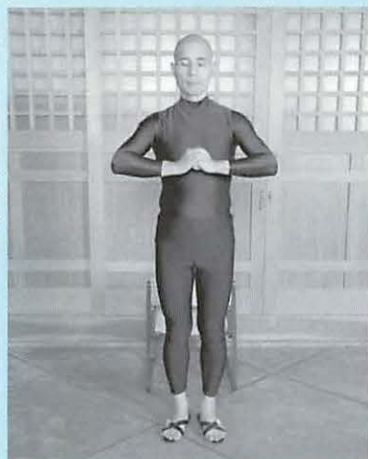
⑨ 合掌のまま時計回りに移動する  
Keeping your hands in *gassho*, move clockwise around your chair.



⑩ 椅子に向かって合掌低頭  
Bow in *gassho* to your chair.



⑪ 右回りに身を転じて合掌低頭  
Turning around 180 degrees clockwise (so that you face the other side of the room), bow in *gassho*.

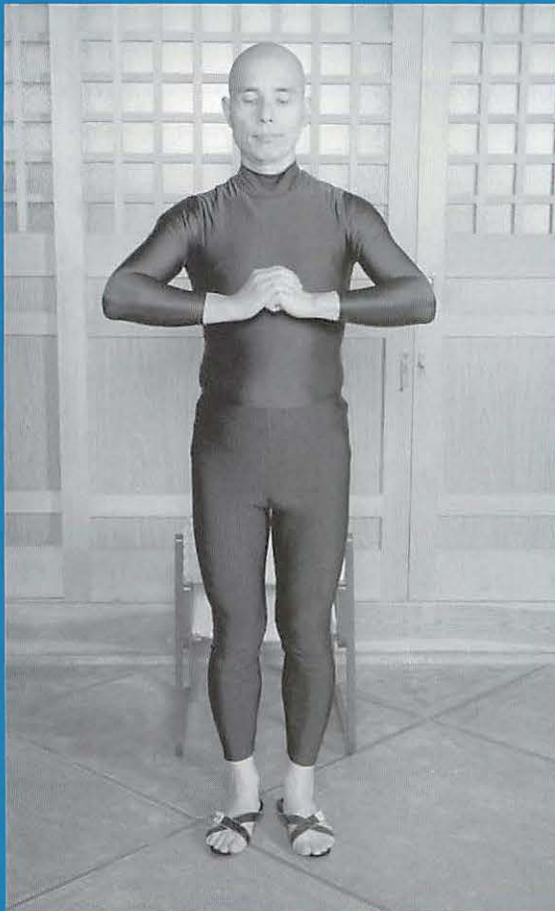


⑫ 叉手して立つ（住立思惟）  
Place your hands in *shashu*, and stand as you would in standing zazen (*juryu shiyui*).



# 【立つ坐禅（住立思惟）】

Standing Zazen (*juryu shiyui*)



足を乳の間隔にあけて、そろえて立つ。

胸に叉手<sup>しゃしゅ</sup>して立ち、心は足の裏に留めて、呼吸をそこに意識して立つ。

眼線を水平にして45度下げ（ほぼ身の丈ぐらい前に落とし）、全体を見つめる。

Stand still, with your feet chest-width apart. Hold your hands in shashu against your chest and place your awareness on the soles of your feet, as if breathing through them.

Cast your line of sight downward at a 45 degree angle (for reference, use a point on the floor about a body-length in front of you) and keep a wide view.

しゃしゅ  
[叉手]  
Shashu



- ① 左の親指を手のひらの中に折り曲げる  
Fold the thumb of your left hand inward.



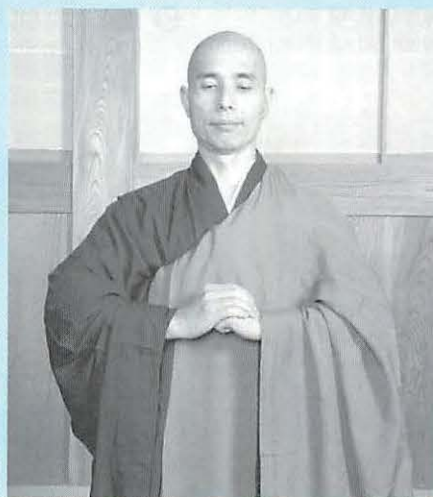
- ② 左の手のひらを握る  
Make a fist, with the thumb inside.



- ③ 右の手で左の手を覆うようにする  
Cover your left hand with your right hand.



- ⑤ 心もち力を内に入れる  
Lightly press both hands against each other.



- ④ 両肘に力を入れて水平にする  
Lift up your elbows, so that your forearms are kept horizontally in front of you.

注意  
Note

力かげんは、背筋がしっかり伸びるように工夫する  
Press your hands together so that your back becomes upright.

きんひん  
[歩く坐禅(経行)] ...41頁参照

Walking Zazen (see p. 41)



# 室内坐禅

## (坐堂以外の場での坐禅)

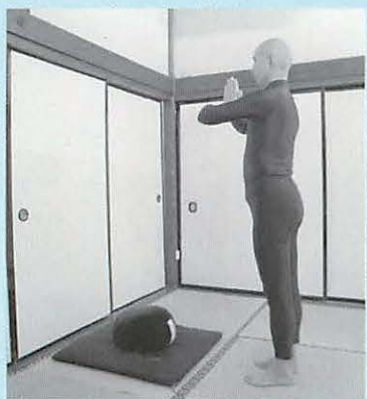
Zazen in an Ordinary Room (Outside of a Formal Zen Hall)

### [坐禅を始めるとき]

Beginning Zazen

居室など坐堂以外の場所で坐禅する場合は、単に上がらないので始めと終わりの作法が異なる。

When sitting zazen in an ordinary room or any place that is not a *zendo*, you do not ascend the *tan* (sitting platform). Because of this, the beginning and end of zazen period need to be modified.



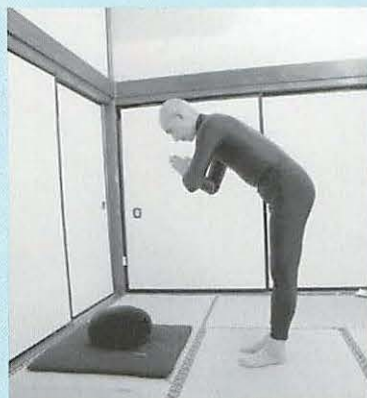
① 坐蒲に向かい合掌する  
Face your zafu and do *gassho*.



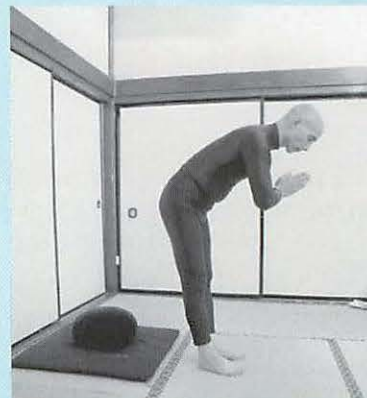
② 坐蒲に向かい低頭する  
Bow in *gassho* to your zafu.



③ 膝をつき坐蒲を180度回転する  
Kneel down and turn your zafu around 180 degrees clockwise. The name tag will now face away from you.



④ 立って合掌低頭  
Stand, and again bow in *gassho* towards your zafu.



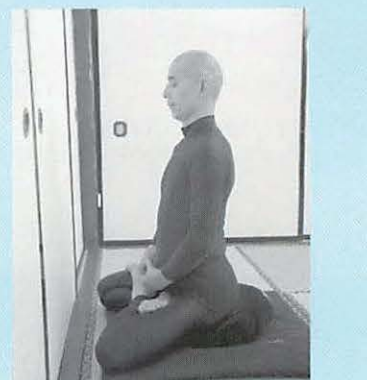
⑤ 右回りに身を転じ合掌低頭  
Turn 180 degrees clockwise and bow in *gassho* to the opposite side of the room.



⑥ 足を組まずに坐る  
Sit on your zafu, without crossing your legs at this point.



⑦ 坐蒲ごと身を転じ面壁  
Together with your zafu, rotate your body clockwise until you face the wall.

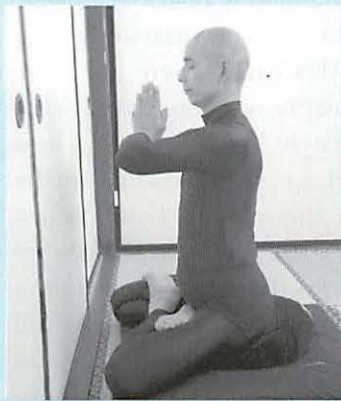


⑧ 結跏(半跏)趺坐す  
Sit in full or half lotus position.

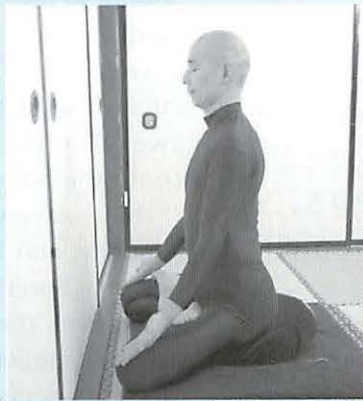


## [坐禅を終えるとき]

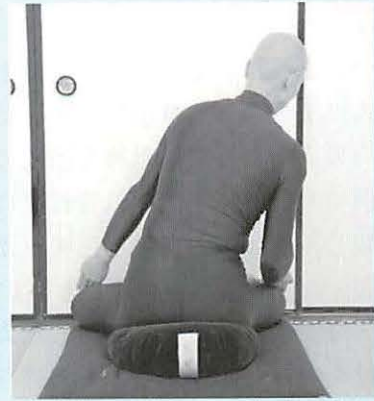
Ending Zazen



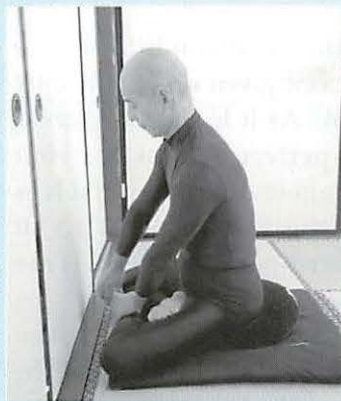
① 合掌  
Do gassho.



② 両手を膝の上に欠気一息  
Put both hands on the knees,  
palms up. *Kanki-issoku.*



③ 左右揺身  
*Sayu-yoshin.*



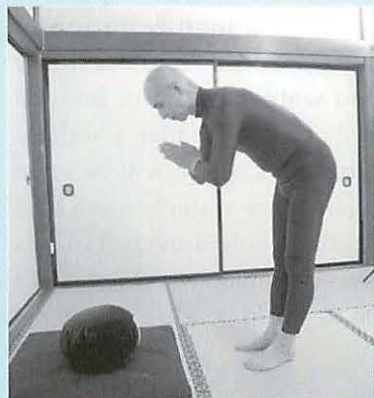
④ 足をほどく  
Unfold your legs.



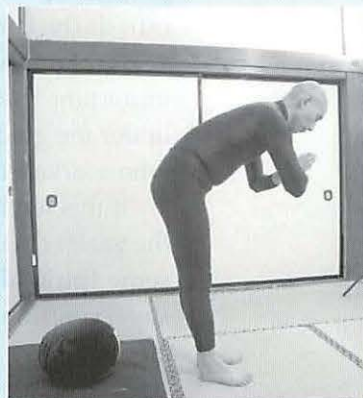
⑤ 坐蒲ごと身を転ず  
Rotate with the *zafu*.



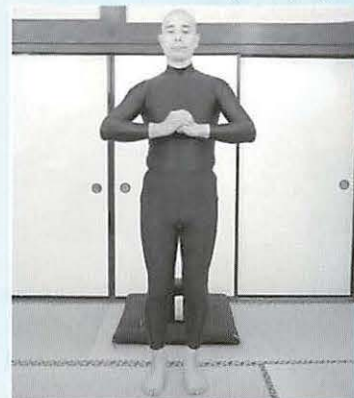
⑥ 坐蒲を整える  
Reshape the *zafu*.



⑦ 立って合掌低頭  
Stand, and bow in *gassho*  
to your *zafu*.



⑧ 右回りに身を転じ合掌低頭  
Turn 180 degrees clockwise and  
bow in *gassho* to the opposite  
side of the room.



⑨ 叉手して立つ (住立思惟)  
経行または放禅する  
Place your hands in *shashu*,  
and stand as you would in  
standing zazen (*juryu shiyu*).  
Do *kinhin* or otherwise *hozen*.



長い間、「正しい坐禅の仕方」を公にし、確固とした坐禅の指南書を発行したいと願っていました。また今日、地球上には約五十億人以上の人々が椅子生活をしているが、それらの人々にも椅子坐禅を通じて、たとえ一分間でも安楽の法門の只管打坐に近づき、坐に親しみ、仏祖の自受用三昧（正しい坐禅）に親しんで戴きたいものと念じていました。

今まさに時節因縁が熟したようで、万全ではないがどうか本書を上梓させて戴くことが出来ました。今後も大方のご批判・ご助言を賜り、より正法に近い「坐禅の仕方」を求めて行きたいと願っております。

初心者が仏道を行ずる上で気をつけて戴きたいのは、仏陀の説かれた道は人格完成に一步でも近づくことが基本であり、日常生活全般が坐禅の展開のありようでなくてはならない、ということです。そのためには、良き指導者に従って仏道を歩むことが大切な基本です。この真水（只管打坐＝宇宙いっぱいの坐禅）の教えが、各人が各人の花を咲かせる一助になり、世界和平への微力を捧げることになりますれば、関係者一同これに過ぎる法幸はございません。

合 掌

For a long time, it has been our heartfelt desire to release a handbook of correct zazen: a decisive book that gives instruction on zazen. Today, on this earth, there are more than five billion people who are living what we call a “chair lifestyle.” We have long held onto the hope that we might communicate “chair zazen” to those who live such a lifestyle, and bring them closer to the gate of peace. Entering into the practice of *Shikan taza*, even for one minute on a chair, could create a motivation to sit in zazen, and lead to the experience of *Jijuyu zanmai* --samadhi of self-receiving, namely, the “correct zazen”-- which has been taught by the Buddhas and ancestral teachers.

Now, just as time and conditions have ripened, we have been given an opportunity to publish this book. As it leaves our hands, knowing it is not perfect, we ask for your comments and suggestions. We ourselves continue to seek the way of “how to sit zazen”-- a way corresponding to the True Dharma.

We ask beginners to be especially vigilant as they undertake the Buddhist path. The Buddha taught that we have to make efforts of taking even a single step closer towards perfecting ourselves, and that all aspects of our daily life must be a manifestation of zazen. For this reason, it is fundamentally important that you walk the path of Buddha under the guidance of a good leader. For those who worked on this book, there will be great joy if this teaching of “pure water” (*Shikan taza*, the zazen that fills the whole universe) causes some spiritual flowers to bloom, and makes a small contribution to world peace.

GASSHO

The Great Way Society





## 大道会

大道会は、「佛祖の大道、かならず無上の行持あり……」（『正法眼蔵行持の巻』）より命名。昭和45年（1970）に駒沢大学有志一同により創設され、大学の休日に全国各地で有縁の一般参禅の方々と共に、年に2～3回、5泊6日の撰心を行じている会である。

平成19年（2007）に80回を迎えた。

## Daidokai (The Great Way Society)

The Daidokai derives its name from the opening line of *Gyoji*, Chapter 16 of Dogen Zenji's *Shobogenzo*: "In the Great Way (*daido*) of the Buddhas and ancestral teachers, there is certainly the practice and its maintenance." The Daidokai was established in 1970 by Komazawa University students who had aspiration for the practice of zazen. Two or three times a year, during university vacations, the Daidokai has lead a five night/six day *sesshin* (intensive zazen retreat) with general participants at various places in Japan.

The Daidokai celebrated its 80th meeting in 2007.

## Zazen

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How to Sit Zazen

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宇宙 いっぱいの

# 坐 禅

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